

# The Churchman.

SATURDAY, JULY 13, 1878.

It is well for Churchmen to remember that the Trinity season—the last half of the Christian year—naturally calls upon them to meditate much upon the presence and the personality of the Holy Ghost. The first half of the year is occupied with the contemplation of the earthly life of the Second Person of the Godhead, and that is followed by an equal space of time to be spent in contemplating the presence on earth of the Third Person of the Godhead, who with the Father and the Son together fills up the glory of the eternal Trinity.

Just as in the history of God's work among men the completed work of the Messiah upon earth was followed by the dwelling of the Holy Ghost among men, so continued until the second coming of the Son of Man, so in the Church's year the Advent, and Epiphany, and Resurrection, and Ascension of the Lord Jesus are followed by Whitsun-day, and the setting forth through the Trinity season of the work of the Holy Ghost the Sanctifier.

It is generally believed that the abolition of compulsory clerical celibacy by the late German Old Catholic Synod will create a serious division among the Old Catholics. It is certain that a number of the foremost leaders of the movement disapprove entirely of the recent action, Prof. Michaelis having announced that he would sever his connection with the Old Catholic movement should that step be taken, and Prof. Reusch having left the synod after the action was completed. It is also feared that Dr. von Ellinger will now separate himself from the Old Catholics.

A CUNNING way of saying, while pretending not to say a thing, is found in Canada exchange. A Roman Catholic priest assured his congregation that he had no right to meddle with politics, or to dictate to them in reference to their votes, except in cases where religion was concerned. They must, therefore, feel at liberty to vote for whom they pleased at the next election. But he hoped that "as Catholics, whichever side they took, they would stand united, to a man; for," said he, "that is the only way to make both parties see their power and feel their influence."

AMBITIONOUS fathers and mothers, as well as inconsiderate teachers, would do well to note that measures have been taken at Berlin to remedy the evil of overwork in matters of study. The minister for public instruction has issued circulars requesting information

from parents concerning the number of hours devoted by their children to the learning of their lessons. Perhaps it is necessary for a child to study till midnight that he may become learned in all the sciences and carry off a prize; but something is supposed to be due to his capacity and health. At least, no child ought to be required to study more than fourteen hours a day in July and August.

THE Chinese authorities assert that five millions of people have either died of the late famine in Shansi or of the violence of those who wanted to avoid starvation. This exceeds the population of London and Calcutta put together. Missionaries on the spot say that every pound sent from England may save a life either from starvation, or by preventing a murder of the most hideous kind. A more distressing and diabolical state of things in the way of famine and cannibalism history does not record. It may be proper to observe that a pound sent from this country will do as good service as a pound sent from England.

MISS EMILY FAITHFUL addressed an enthusiastic and crowded meeting at the Mansion House, London, lately, on "The Extravagance of Modern Life." Few people saw more of the fatal consequences of extravagant living than she did. Women had something to do in the matter, as they certainly had something to do in the spending of money. English men and women seemed to be expending toil and life itself to obtain luxury. The poison was spreading through all classes. "Fine ladyism" had descended from the drawing-room to the kitchen. The aristocracy of money was fast swamping the aristocracy of rank and culture. The very word economy was corrupted. The whole tone of society would be raised by a system that made integrity a necessity, punctuality a rule, and providence a habit. Mr. Thomas Hughes followed, observing that unthrift and intemperance were the great vices of the time, and that if they continued unchecked the country would eventually become insolvent. Lord Shaftesbury contended that the madness of the age seemed to be not only to be immaturely rich, but to appear and to palm ourselves off as being rich. Miss Faithful might find a fit audience in New York.

IN accounting for the social origin of Nihilism and Pessimism in Germany, a writer in the *Nineteenth Century*, for June, resolves it into physical, social, and political causes. These include overwork at the gymnasiums and lycées; neglect of character in the German schools; decay of home-life from

living in flats; absence of the exhilarating influence of women; the increasing love of money, which kills idealism and romanticism; militarism, which destroys individuality, and leaves the stripling's fantastic ideas to be driven out by the village corporal; fanaticism and loss of reverence; excitement in business, and the credit system; the growing spirit of centralization, as in the case of Berlin and the other great centres, which are gradually swallowing up the little towns and giving the death-blow to *genialität*. The conclusion is sufficiently black and distressing: dark clouds which threaten terrible storms; change in religious and social institutions all over the earth; bloody, terrible war, which will change the whole aspect of the earth, so that "the 'earth-spirit,' should he sleep a hundred years, and then awake, would not recognize the 'earth,' so altered will be its face." But perhaps the earth-spirit will get his eyes open in something less than a hundred years, when he sees how things are going, and put a stop to it.

THE "good old times" are often longed for by those who see the doings of rings, the bribery practised by lobbyists, and the perversion of financial trusts by men who have stood high in the esteem of their fellows. It is, however, a great mistake to suppose that men in old times were any better than they are now. In many points of morals and manners there has in fact been marked improvement during the present century. Literature is purer; there is less drunkenness in respectable circles, and general intelligence is greatly increased.

A glance at history will show that it is not a century since England, and in fact almost the whole civilized world, seemed to be hopelessly given over to the sway of political corruption. The reader of the diary of Samuel Pepys remembers how much use was made of bribes at the end of the seventeenth century in England. That garrulous gentleman makes the following record concerning Mr. Thomas Killegrew, who stood high in court favor: "He told us his horse was a bribe, and his boots a bribe; and told us he was made up of bribes, as an Oxford scholar is set out with other men's goods when he goes out of town, and that he makes every sort of tradesman to bribe him; and invited me home to his house to taste of his bribe-wine." Mr. Pepys was himself not above receiving bribes, despite the assumed disgust with which he refers to the doings of this friend.

Our circumstances, as a people, are bad enough, for we are suffering from the public demoralization resulting from war; but hope is to be gained by looking forward, not backward, and by working,

each in his place, to bring about better times than any "good" ones that the world has ever seen. It is not by looking at what man has done that we ought to be cheered, but rather by holding before us the possibilities of a glorious future of political purity and national grandeur, based upon individual integrity.

#### MR. GLADSTONE ON FRIENDLY SOCIETIES.

Mr. Gladstone has been making a speech at Hawarden on Friendly Societies. These societies in Great Britain embrace a membership amounting to several millions; the Society of Shepherds, addressed by Mr. Gladstone, and of which he was made a member, numbering 72,000. So far as the principle of these societies is "to strain every nerve for the purpose of providing self-support rather than to become a needless burden upon others," they are worthy of the unqualified praise which Mr. Gladstone bestows upon them. It is true the destitute poor can fall back on the poor-rates, amounting, it is said, to five or six millions sterling; but it is a most honorable ambition not to receive even where the public willingly gives. The fact, too, that these societies embrace so large a membership, and that they have existed in England from the earliest times, proves that they grow out of some inherent want of society. We read of them, indeed, as far back as the tenth century. In treating of the Early English Guilds, which are essentially the same, Mr. Toulmin Smith gives the original ordinances of not less than a hundred which existed in the thirteenth and fourteenth centuries. These guilds, which grew out of the idea of the family, undertook to supply every want which was not otherwise provided for. They had in view the better maintenance of peace, insurance against theft, mutual support in poverty and misfortune, the burial of the dead, etc. In those days they were especially social and religious in their nature, and "in reading their statutes one might fancy sometimes," says Brentano, "that the old craftsmen cared only for the well-being of their souls." This we may see in their names and objects. The Guild of Garlekith, London, 1375, was, among other things, to nourish good fellowship. The Guild of St. Katharine was to provide help in poverty, old age, sickness, or loss by fire and water. All the members must go to church. The Guild of St. Fabian was to help the young get work, attend to burials, and pay the expenses. The Guild of St. Botolph, Norwich, 1384, was to attend to burials and help the poor brethren. So far the old religious or social guilds, between which and our modern friendly societies there is, according to Brentano, great analogy, deserve nothing but commendation.

On the other hand, Mr. Gladstone does not fail to remind his hearers that

these guilds or friendly societies may, under certain forms, press their principle too far, and become an element of danger. Thus, according to Brentano again, the guilds of the middle ages were the prototypes of the modern trades-unions, concerning which Nordhoff says: "I do not know where one could find so much ignorance, contempt for established principles, and cold-blooded selfishness, unless one should go to France." Not only did the merchant-guilds, trade-guilds, etc., sometimes try to regulate trade and wages, but in some cases a united guild governed the town, while in others, according to Stubbs, the old guild constitution was replaced by that of the "commune." This aggressive policy of the guilds was going on as early as the tenth century, and in 1191 all the citizens of London were obliged to be enrolled among the trade-guilds. In fact the commune or corporation of London, which appears to have been an amalgamation of guilds, has taken on a "French garb," and we can well understand why even thus early some of the guilds begin to be suspected in England, and forbidden on the Continent.

Of course all these societies, whether ancient or modern, are "friendly." The Knights of Labor are friendly as well as the Shepherds. The Trades-unions and Internationals are friendly. The *Commune de Paris*, which in 1792 declared all other authority void, and which in 1871 made a revolutionary attempt to establish absolute municipal government in Paris, was friendly. The Socialists and Club Terrorists, who would have the State appropriate all property for the benefit of individuals, are friendly. All the working-men's clubs in France, England, and the United States are friendly. They are all fraternities or brotherhoods whose affection is unbounded. Now, just the question to be determined is, What societies are friendly and what are governed by the principles of tyranny and selfishness? Undoubtedly there is a large number of societies in England and the United States which are in every way helpful and humane. Probably there are as many more which are exceedingly harmful and pernicious. Of the 150 societies in Paris, in 1851, which "regulated" labor, we may presume there was not a dozen which would not rather hinder a man than help him. In 1874 there were, according to Nordhoff, seventy-two communistic societies in the United States. There was the Amana Community, and the Harmony Society, and the Society of Separatists, at Zoar; and there were the Perfectionists of Oneida and Wallingford, and the Icarians of Corning, and the communities of Aurora and Bethel; all friendly, of course; in fact, on superlatively good terms, but what good? At least whatever good there was they were supremely welcome to.

Nordhoff speaks kindly of them as far as he can; but here is his opinion of those "friendly societies," the Trades-unions and Internationalists: "They have debased the character of their membership, have alarmed capital and disorganized labor, have lowered the standard and intelligence and independence among laborers, have seriously checked enterprise and decreased the general prosperity of their own class, and thus have made themselves hirelings for life."

#### MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.\*

##### FOURTH SUNDAY AFTER TRINITY.

To-day's gospel is a portion of the Saviour's Sermon on the Mount. It claims peculiar preference and preëminence, therefore, over the epistle, and gives the clue and key-note to this Sunday. Where He is so directly the Preacher, the "eyes of all in the gathering place will be fastened upon Him." And nowhere in the Holy Scripture does He demand an audience more positively than here, when He stands upon the mountain of the beatitudes, our Christian Gerizim, on which "the prophet like unto Moses" has not only "put," but "stands to proclaim," those blessings with which "the sufferings of this present time are not worthy to be compared." Taking the key-note then from Him, it is *mercy*; mercy asked, "increase and multiply Thy mercy"; mercy promised, "the glory which *shall* be revealed in us"; mercy to be exercised by us, "Be ye therefore merciful as your Father also is merciful." It seems a good way to go back, but I believe that old Mount Gerizim, which stood "on the other side Jordan, by the way where the sun goeth down," is the place where we can find the clue, alike to the Divine teaching and the Apostolic argument of to-day's Scriptures. Following it up, we come to the mountain by the way where the sun *rises*, the mountain of the Master's precepts and promises, golden with the glory of blessings that are to be.

St. Paul's reckoning, his sum, his weighing and balancing, his comparison, grows out of the difference between the blessings of Gerizim and the Beatitudes of the Mount. And the antithesis of the collect is built up on St. Paul's sum. He is evidently partly arguing, partly balancing in his own mind and thinking loud. The man with whom he argues is the Jew of every age, whether St. Paul paints him, or Shakespeare; whose first thought is that material prosperity is the token of God's favor, and that adversity is proof of God's dislike. Reading the proclamation which was made from the first mountain of blessing, one sees the reason, and, in part, the excuse. For every one of all the blessings there, was, in its superficial reading, temporal and earthly. "Field, and body, and cattle, and basket, and store," these were the blessed things to Israel of old. And even that to which they looked, "the promised land," was the land that "flowed" with the "milk and honey" of earthly abundance. We know—they should have known—that, true and good as these were, they were but types of truer and better spiritual things. Even

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that promise of blessing, "Thou shalt lend unto many nations and shalt not borrow," fulfilled with such realistic accuracy in the historic fact that through all ages the Jews have been the bankers and the usurers of the world, has a far deeper and more glorious fulfilment in the fact that the Jewish nation *lent* to all the nations the Messias, "who came of them as concerning the flesh," the priceless treasure of the world. From their point of view, therefore, the sufferings of Christ were His condemnation; and the poverty, the "vanity," or weakness, the mean-spiritedness of Christians, in which they "suffered with Christ," were proofs of Divine displeasure. From this standpoint we can gather at once the need of the Apostle's reckoning, and the connection between it and the collect: the temporal things of suffering, the eternal things, the glory *to be* revealed. So the virtues which the Lord connects with special blessings are all of them the virtues of *suffering people*—the poor, the hungry, the weeping, the outcast; virtues of mercy, forgiveness, kind judgment, generosity, and self-depreciation. Stronger even than the Master's teaching is the lesson of His life; the pattern of which on the mountain of blessings, or on that veritable *Ebal* on which He "became a curse for us," is the pattern of long suffering. And its legend, set in the midst of the gospel for this Sunday, is—"Every one shall be perfected as his Master." "The many sons to be brought into glory" must walk in the same way which "the Captain of their salvation" trod.

The mercy that we ask, therefore, is not for temporal things, but for power to pass through them in such wise as not to lose the things eternal. The contrast that we draw is not between those who suffer and the worldly prosperous, but between "the sufferings of this present time" and "the glory which shall be revealed." And God's rule and guidance does not smooth and sweeten the ways of this life, but protects men through the rough and hard places of life, which we are strong to bear, and by which we become holy because of "our trust in Him." The mercy promised in like manner lies beyond this world, and yet its foretaste and assurance are ours here. We have "the first-fruits of the Spirit" now; the pledge and earnest of the great harvest of future glory. The glory is to be not so much given as "revealed to us," *eis ἡμᾶς*. The sonship, ours already, for "now are we the sons of God," is to be, not given, but "*manifested*"; it is the same word as *revealed*, above. "The creature is subjected in *hope*." And when the "body is redeemed," set free "from the bondage of corruption," it will enter not upon the *relation*, but upon its fruition, "the glorious liberty of the children of God." This needs to be qualified, and yet it may not be weakened. Temporal blessings come from God. We have the right to ask them: "Houses, and brethren, and sisters, and mothers, and children, and lands." But the Saviour adds "with persecutions." All persecutions are not tokens of God's blessing. They must be "for righteousness' sake." But the blessings we look for are eternal. The wells and the palm-trees of Elim are pleasant, but we "pass through them" to the promised land. All *sufferers* are not therefore saints; and people are not proved sinners by being well or wealthy.

This being the lesson of the mercy asked and of the mercy promised, what is the lesson of the mercy to be exercised? Its detail of minute directions needs neither expansion nor

enforcement beyond the accurate fulness of the Gospel precepts. The broad ground of it is that fellow-sinners and fellow-sufferers, dependent on the common pardon and the common pity of the "God and Father of us all," must be forgiving and merciful to one another. There are two propositions here I know. The first, that *forgiveness* must breed *forgivingness*, lest we become *unforgiven*. The daily petition of the Lord's prayer, "Forgive us as we forgive," enforces this; for it means that we wipe out, as with a sponge, past pardon, if we commit the unforgiven sin of unforgetfulness. So is it with mercy demanded of us by that searching sentence of the parable, "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity upon thee?" Therefore, if we condemn, we shall be condemned; if we judge, we shall be judged; if we forgive not, we shall not be forgiven of God.

But this is not all. "The measure with which we mete" to men will be that they mete to us, inevitably. And it is to this that the gospel specially points, and points in a way that is characteristic of Gospel teaching. It is not for a moment to be thought that the virtues of the Gospel are not manly and heroic and strong. But, in the first place, Christian teaching deals with motives, and therefore reaches down to and touches the finer out-of-sight graces of our nature. And in the next place, as the chief blessings it proposes are of the spiritual and eternal sort, so the character which it prepares to receive those blessings is a spiritual character. Its manhood displays itself, not so much in self-assertion as in endurance. It acts upon the principle that to forgive is stronger, because it is harder, than to resent an injury. It "overcomes evil with good." It "resists," it "fights a good fight"; but its enemies, like its "weapons, are spiritual," not carnal. In fact, it will be "perfected as the Master," whose manhood was the highest heroism of patience. Naturally enough then the precepts of this religion inculcate the less glaring and less noisy qualities of meekness, long-suffering, and love. And it is busy always, far more with self-culture than with quixotic tilts at the vices of others. It knows perfectly well that "the blind cannot lead the blind," and it recognizes the power of that great atmosphere of influence which the character of God is, as shown in His dealings with us, to be the aim and standard of His children's lives. His mercifulness, for instance, makes us merciful. Therefore the Christian man *first* "takes the beam out of his own eye," correcting his own faults, that he may "see clearly to pull out the mote which is in his brother's eye." And he will influence man not to judge, not to condemn; to forgive and to give freely, by not judging, not condemning, by forgiving, and giving freely, himself. Like leaven, like salt, like life, the religion of the Master or the religion of the disciples corrects the deadness, the corruption, the darkness of the world, not by violence, but by diffusing itself through them till they are quickened, seasoned, illuminated.

Not proposing an exegesis of the most interesting portion of the Scripture which the epistle presents to us, there is a single line of thought in it which may well be dwelt on in this connection. Its first teaching is what we have seen; the sufferings of this present time, the bondage of corruption in which the creature is held *η κτισις*, the creation—it is the same word which is translated creation in the

twenty-second verse—and the need, therefore, of protection, mercy, guidance, ruling from God. The stamp of temporalness and imperfection is on all earthly things, to teach us that we must look through them and beyond them to the eternal things. But how did this imperfection get there? Through us, because of man's sin. The ground was "cursed for man's sake." And as this "whole creation," material and animal, "groaneth and travailleth in pain together" in consequence of our sin, so the hope is intimated here that it has shared, and will share more, in our redemption.

"Terra, pontus, astra, mundus  
Quo lavantur flumine,"

the old hymn sang, of the power of the precious Blood. And there are to be "new heavens and a new earth," and a day when "all the trees of the wood shall rejoice before the Lord."

Meanwhile, there is real reason in the revelation here, why men should cultivate, about what we call "nature," and toward even the brute creation, the gentler graces of kindness and patience, since man, who "brought sin into the world," is the responsible author of all that is evil and imperfect in the one, and of all the pain and misery of the other. The next stage of this thought, which is the thought of patience, because we who suffer are the cause of the suffering which comes to us from them, is the patience, the long-suffering, the tenderness with which parents ought to deal with children, who inherit from them not only the transmitted corruption of Adam's nature, but the added corruptness of their acquired sins. And the last and broadest stage of the thought includes the whole brotherhood of humanity in the circle of its comprehensive charity. Fellow-sufferers and fellow-sinners, each in part responsible for the transmission not only, but for the increase of that sin "which brought into the world all our woe"; we learn to be patient, to be merciful, to be forgiving, to be forbearing, to be generous, alike in judgment and in gift, waiting, meanwhile, with "earnest expectation" for "the redemption of our body," and striving so to "pass through temporal things" that "we finally lose not the things eternal."

W.M. CROSWELL DOANE.

#### DR. PEABODY ON THE RELATIONS OF SCIENCE AND REVELATION.

The Rev. Dr. Peabody, of Harvard University, who is well known as one of the soundest of American thinkers, and who is thoroughly read in the literature of the time which has been produced in this country and in Europe, has lately brought his scholarship to bear upon the subject of the relations of science and revelation, in the *Princeton Review*. He begins by defining science as knowledge, the result of comparison, judgment, and generalization by means of the senses. A science is such only when it is perfect, or is for good reason, believed to be perfect, within its proper scope. It may not be complete, but it must be perfect, in so far as it neither admits larger generalizations within its own sphere, nor can be resolved into a more comprehensive science.

Scientific laws are formulas of classification by which objects possessing common characteristics are placed by themselves, or by which events or phenomena uniformly taking place under the same conditions, or of consequents uniformly following the same antecedents, are

placed in the categories to which they severally belong. Hypothesis is, of course, not science, though it seems as though even scientific men sometimes think that it is. It may be reasonable and likely, but if large portions of the laws or phenomena which it ought to include are inaccessible, by reason of time or space, it is beyond the domain of science. It cannot be employed in argument, and has no validity as against ascertained facts. Hypothesis may become science, but only when it has been tried by observation in all supposable cases under which it can exist or occur.

From these premises Dr. Peabody argues that science has no right to infer the non-existence of things that are beyond its sphere. The anatomist, the physiologist, the chemist, the astronomer, may say that they have covered the entire field of their respective sciences, and have found no vestige of other than material existence; but they are not at liberty to go further and say, singly or collectively, that there is no existence outside of their fields.

Again, science has but an imperfect command of the past, and can argue regarding it only as the present bears its impress. Thus, much of geology remains yet in the realm of conjecture, and not of knowledge. The same is true regarding the evolution theory of organic being, which may be probable, but cannot be science, and has no validity against proved facts.

Not being omniscient, science cannot know all that it is possible for God to do, and is utterly unable to make affirmations or denials as to the periods of past time of which there remains no physical record in existing phenomena. Its investigations force it to admit that there is nothing intrinsically constraining or inevitable in the order of things with which we are conversant, and therefore authorize the belief that by the same power by which it began to be may have been suspended, reversed, or superseded at exceptional epochs of its history, or of man's history. Science cannot discover efficient causes in nature. It knows the fact, but not the mode, of causation.

Experience of causation leads to the conception of a supreme, immaterial Cause of the universe and its phenomena. If experience be not at fault in this, then "natural" laws are the outgrowth of a providence which may be discretionary, which, though acting with general uniformity, cannot be a slave to its own laws, and may therefore modify their action at any time when a change is for the welfare of the beings who have a beneficiary interest in their general uniformity.

Science has no knowledge of mental, moral, or physical phenomena, in which those who are the most profoundly versed profess themselves to be simply explorers. They call themselves, modestly, philosophers, that is, not possessors of knowledge, but searchers for it. The truths of revelation are not physical, and cannot be verified or disproved by physical tests. The abnormal facts connected with it, so far as they are historical, belong to a remote past, which has left no visible or tangible records of itself, and, so far as they appertain to the present, belong to the domain of philosophy and not of science. It relates to a First Cause beyond the scope of science, and its evidence lies within the reach of scientific tests only so far as it stands upon human testimony. In this last point the sole office of science is to apply to the books containing the revelation the canons of literary and historical criticism

which are recognized in determining the genuineness and authenticity of other books. Science cannot say that they relate things impossible, for it has no right to use the word impossible outside of its own field.

Dr. Peabody then goes on to prove by an admirable chain of arguments that Christianity need not shrink from the scientific test of historical criticism, and concludes by showing that the issue is not between science and revelation, but between *hypothesis* and revelation. The really great men of science, with hardly an exception, have been Christian believers. They have discovered in the truths which they have ascertained and verified only types and foreshnings of the Divine manifestation in Christ. He lays the strongest emphasis upon "the fact that in these days Christianity is set aside, and the being of a God ignored chiefly in the name and in the behest of theories, which, if destined to live, are still on trial for their lives, and are not unlikely to follow the long line of their predecessors into an unhonored oblivion."

These are weighty words, worthy of being treasured in the memory as containing a thought which will put to flight all the doubts which scientific hypothesis can raise in any mind. In concluding, Dr. Peabody says: "Revelation has suggested the fundamental truths which science has verified; and, in particular, by the monotheism which in full purity and grandeur is an exclusively Jewish and Christian conception, it has been the pioneer in those unifying generalizations which have been the mission and the glory of the greatest scientific minds. On the other hand, science certainly enlarges the scope of vision for the eye that Christ has opened, and draws out ever fuller, richer harmonies from nature for the ear which He has attuned."

ARTHUR GILMAN.

#### THE OLD CATHOLIC AND OTHER LITURGIES.

(Concluded.)

As this paper may possibly meet the eye of some of the Old Catholic leaders, I will do as I have often done in conversation, and show that even our wrought gold is not fully faultless. For instance, to take a little error: In the collect for peace some very beautiful meaning has dropped out in the translating. We pray, "In knowledge of whom standeth our eternal life." I confess that I long thought the knowledge was God's foreknowledge, in which our eternal happy fate was foreknown. But the prayer is from the Sacramentary of Gregory, and reads: "Whom to know is to live (*Quam nosse est vivere*); to know Thee is life eternal."

Also, in the same prayer, we pray, "Whose service is perfect freedom." This misses entirely the grand meaning of the original, "Whom to serve is to reign (*Cui servare est regnare*)."<sup>1</sup> Then, in the litany, we certainly have needlessly departed from the Roman Use and that of Sarum in the petition against sudden death. It should have been left "a morte subitanea et improvisa," from sudden and unforeseen death. Here we refused the advice of the Puritans in the conference of March, 1661. We may also acknowledge that the Anglican office for marriage is as defective as the Roman, and that the *Te Deum* has been improved only so late as the founding of the American Church. "Thou didst humble Thyself to be born of a virgin" is much better than the Anglican and Roman. Then the Anglican repeats the collect twice, and the Lord's Prayer at least three times. (I have heard the Lord's Prayer twice also in a Lutheran service.) Few English clergymen do not regret the reiterated and selfsame prayers for the queen. And all congratulate us on our providential opportunity for improvement. Having criticised our own and the Anglican, we may also freely praise the Roman. I would especially call attention to the so-

called prayer of the step. Before the clergyman ascends the "altar" he stops at the foot and prays and confesses: "I will go to the altar of God," and the congregation also pray, each as if represented by Him, "I will go to the altar of God." This is decentralizing. The man is a true *coher, approaches*, but not for himself. He then confesses in words which show liturgical decline, but still deep feeling: "I confess to the Almighty God, to the Holy Virgin Mary, to St. Michael the Archangel, to St. John the Baptist"; but this wasted space is redeemed by the next words, "and to you, brethren." The priest confesses to the people. There is some unnecessary sentimentalism in what follows: "That I have sinned often and much in thought, word, and works through my guilt, through my guilt, my great and exceeding guilt!" He proceeds: "Therefore, I pray the Holy Virgin," etc., "and you, oh brethren, pray for me." The people are asked to *pray for the priest*, which they do. "May the Almighty God have mercy on thee, forgive thee thy sins, and lead thee to everlasting life." If this is not affecting and appropriate, I err greatly. The people then confess for themselves, and ask his prayers, together with those of the Virgin, and he prays for them, but does not pronounce *absolution*, as the Anglican and American does. He prays, and he adds: "May the Almighty God have mercy on us," not *you*, "and grant us pardon." As I have said, the Old Catholics retain all except some verbal anachronisms, the sketch from Basel leaving the saints undisturbed, save only the Virgin. They simply translate as yet, and slightly modify. But are they the only Catholics who have done this, and do it now? By no means. The intelligent reader will be as surprised to hear this as I was to experience it. Bent on my errand of research, I went into the principal Romish church here, and heard, to my great astonishment, a prayer in German from the pulpit after the sermon and before mass. Then, as the priest left the pulpit, the whole congregation took up the Lord's Prayer in the vernacular, and without the priest. This ended, they uttered the following affecting though erroneous petition: "Holy Mary, mother of God, pray for us poor sinners now and in the hour of death"; this ended they went through the Lord's Prayer again, and again the other. It was not without effect. In the afternoon the Litany of all Saints was said in German, and after the conclusion of service I witnessed a marriage celebrated in German. I learned afterwards that baptisms and burials were also rendered in the vernacular. Does this occur in America? I know not. Much interested, I inquired of a leading Old Catholic, and later of the senior Romish priest, and discovered that in Wurtemberg and Baden prayers had been said in German throughout this century. It seems that an eminent and saintly man of the name of Von Wessenberg, Vicar-General in Constance, about 1815, greatly encouraged or originated the custom.

Put upon the track, I soon discovered that previous to Von Wessenberg, in this city, at the court chapel (then Roman Catholic), the innovation prevailed as early as 1787.

I have before me a pamphlet of that date by one Werkmeister, court preacher, defending the fact. The Rev. Father Zimmerli (the leading priest here) is of the opinion that a German service had been used in Wurtemberg much earlier. Be that as it may, we have in this pamphlet a certain record of a beginning. As regards Von Wessenberg he met with disfavor in Rome on account of his suggestion, and other efforts to increase the intelligence of Roman Catholics.

When he was elected Archbishop of Freiburg the pope declined to sanction. The Roman curia also had the satisfaction of preventing him from becoming Bishop of Rotenberg (Haefele's position).

Father Zimmerli informs me further that the predecessor of the present bishop here, Bishop Lipp, prepared a translation of the service and sent it to Rome for approval, and that it was met by the laughable device of losing it. Imagine the Archbishop of Canterbury "losing" such a paper from a bishop. Of course the good man took the hint and did not furnish another copy. But it will be asked: Were these translations legal and proper of themselves? Is there no law among the Roman decrees and canons forbidding priests to translate the service?

Before answering this question I shall call up another which every intelligent liturgist must long ago have asked himself, and that is, Is there any definitely fixed and standard service in the Roman Church? We hear of the Gallican liturgy and the Ambrosian, and all in actual use at least till very lately. The Aethiopic is still in use, and even the Ambrosian is still said to linger, while Pius IX. put a stop to the Gallican only within ten or fifteen years. Were these uses legal, and as this act of Pius IX. an act of tyranny? These uses were not legal, how is it possible that such departures could have been allowed within the despotic Roman jurisdiction—departures which would be put down in our own church by a short order? This should excite a keen curiosity.

I answer, the Gallican liturgy was not legal, either is the Ambrosian. Does there then exist any categorical enactment of a general council definitely instituting the present Roman form? A very well read priest (Old Catholic) was unable to answer me the question off hand. The Greek liturgy in Russia exists by no decree. It is maintained purely and alone from its traditional authority, its editions being merely "blessed" by the synod and "commanded" by the emperor (so says my learned friend, Probst von Bazaroff, chaplain to the Queen of Wurtemberg, a sister of the czar). Is this the case with the Roman also? If so the French Church has been persecuted by the late pontiff. Until Trent no law definitely looking toward uniformity existed, and a decree exists which implies a recognition of the several historical forms by forbidding the use of prayers not established by "long and approved custom," and this notwithstanding that Gregory the Great and Hadrian I had both endeavored to force the Roman ritual on Milan. Until Trent, then, the Roman, attributed to St. Peter (?); the Ambrosian, attributed to St. Barnabas; the Gallican and Mozarabic, attributed to apostolic sources in Spain and Gaul, were all in recognized use and fully legal. But in the decree, *de indice librorum*, of the XXV. session of the Council of Trent, a commission of fathers was decreed to examine not only books in general bearing upon religion, but the Catechism, missal and breviary, and report their recommendation to the pope *ut ejus judicis et auctoritate terminetur*; and in obedience to this, the immediate successor of the then pope, the reforming Pius V., instituted the present missal in 1570. It was reviewed by Clement VIII., and again by Urban VIII. (a magnificent illuminated edition appeared in 1586, under the auspices of Pius IX.). So much then is certain, the matter of a standard liturgy is referred to the pope by decree, and he has acted upon the authority thus conferred. The suppression of the Gallican liturgy, therefore, was no persecution, and it was tolerated as long as it was merely from fear of rebellion, a fear little justified by the results of abolishing it. It is no more Protestant than the Roman.

I return now to the former question: If departures are not legal since Trent, are translations allowable? Upon the first reading of Canon IX., chap. x., of the XXV. Session of the Council of Trent, one might suppose that the Latin language was obligatory. It reads: "Whosoever shall say that the mass *ought* to be celebrated only in the vulgar tongue, let him be anathema." But here is no inhibition of a translation, but merely the condemnation of an exclusive opinion to say without qualification that a thing "*ought*" to be done asserts its universal obligation. No such statement is made by the translators.

In the same canon it reads: "If any one shall say that the ritual is damnable, because the consecration (called the canon) is commonly said in an insidious voice, or that mixing water with the wine is contrary to the institution of Christ, let him be anathema." If any law exists categorically forbidding the use of a translated service, I am not aware of it. The translation sent by Bishop Lipp to Rome would seem to indicate that no such canon existed up to 1846. We therefore conclude that the Roman Church might use vernacular liturgies to-morrow, and the measure could not be put down without especial and committal action by the pope.

The fact then is that the Old Catholics, if they contemplate using German services, will not thereby place themselves further beyond the

pale of Roman law than they are now, and would be doing what has been done here for eighty years. And if they even modify the service they will do no more than Cardinal Ximenes did with the Mozarabic Liturgy, in Toledo, in the sixteenth century, and no more than the French Church did till within twenty years, or than a few priests are doing in Milan to-day. The very serious inquiry now arises, Will such moderation meet the exigencies of the situation? Want of space prevents my discussing this point in the present communication; the fact fully carrying out the line of thought laid out in what I have here said above.

L. H. MILLS.

*Stuttgart, June 4th, 1878.*

#### ENGLAND.

**THE LANCASHIRE STRIKE.**—The strike of the operatives in Lancashire has been brought to a close by a yielding to the terms of the employers. Among those to whose offices the termination of the strike is due is the Bishop of Manchester.

**MR. MACKONOCHEE.**—Mr. Mackonochie's course, in defiance of the law, calls forth unfavorable comment from many quarters. He is charged with inconsistency. In a speech before the Church Union he said: "We are not worshippers of State-made bishops. At the present moment the bishops are imposed upon us. For that reason we are all the more determined to raise the cry that we must have bishops who are bishops indeed." A correspondent of the *Guardian* replies: "It seems to me that Mr. Mackonochie's position as a priest of the Church of England is, according to his own theory, precisely that of the bishops, viz., State-made. And if, as we may, I think, legitimately infer from his words, that the bishops are not spiritual bishops, then, *a fortiori*, he is not a spiritual priest."

The *English Churchman*, commenting upon the speech referred to, says: "Unfortunately the Church, as the possessor of property, must come within the purview of the civil law; and when persons holding her property decline positively to fulfil the conditions under which that property was granted to them, a collision is inevitable, and an appeal to the courts follows. When, therefore, Mr. Mackonochie asserts, amid cheers, that his sole object at St. Alban's is to save souls, he is speaking entirely beside the question at issue. No one wishes to deny his sincerity; but the point is whether, as he holds his benefice and lives in his vicarage in virtue of his office as a minister of the national Church, he is to be allowed to fly in the face of the authority which that Church deliberately recognizes. In Mr. Mackonochie's case in particular it is utterly idle for him to put forward his desire for the spiritual welfare of his people as a reason why he should be allowed to conduct the services according to his own theories of what the Prayer Book allows, for if such a doctrine were accepted the national communion might at once embrace all the sects."

**PATRIARCHATE OF CANTERBURY.**—Archdeacon Fogg, of George, Cape of Good Hope, has written a long letter to the *Guardian* presenting some arguments why the Lambeth Conference should make the Archbishop of Canterbury "Primate or Patriarch of the Anglican Communion." He considers that our Church organization has many defects which might be remedied by this measure. He regards the scheme as legitimate and feasible, and in its results likely to prove an enormous gain to the Church. As for the American Church, it need not necessarily be alienated on account of the Church of England's being established by law. There might also be a patriarchate of New York, etc., in full communion with that of Canterbury.

The reply of the editor of the *Guardian* is as able as the paper of the archdeacon. Among the objections to the scheme is that with regard to discipline, for the existence of every society depends at last upon its means of making its rules and principles respected by its members. The ultimate responsibility would roll back upon the archbishop's court, which is the queen's court. This at once places all churches outside the queen's dominions, outside the archbishop's jurisdiction also. Nor would the law allow a subject of the queen to be excommunicated except on grounds of which the law itself would claim to take cognizance. As to the American Church the *Guardian* says: "We feel assured that the

American bishops assembled at Lambeth are as little likely to get themselves all naturalized as Englishmen as they are to take the step of formally submitting themselves to Archbishop Tait as their patriarch. And yet this would be the first necessary step of the process. And if any of them took this step, it is certain that their action would be promptly repudiated on the very first opportunity by their constituents at home . . . To expect flourishing foreign communities to bind themselves by an ecclesiastical organization headed by an English archbishop is utterly visionary. Archdeacon Fogg does indeed, suggest a patriarch of New York as well as one of Lambeth. He does not, indeed, describe the process by which the second patriarch is to be evolved; and at the commencement, at any rate, if not at the last, Lambeth is to have the place of dignity and power. We are very sure that the arrangements will never even reach the first stage."

**THE EDWARDS CASE.**—As there is to be an argument before the queen's bench as to the limits of Lord Penzance's jurisdiction, his lordship refuses, until a decision is reached, to take any further steps in the case of Mr. Edwards, of Prestbury.

**LORD PENZANCE'S COURT.**—The *Guardian* gives the following brief summary of the facts touching the status of this court:

In October, 1874, the Archbishops of Canterbury and York appointed Lord Penzance to be a judge of their provincial courts under the Public Worship Regulation Act. That statute provided that as vacancies occurred the new judge should *ex officio* succeed to both the offices of official principal of the Arches Court of Canterbury and of the Chancery Court of York. After the resignation of Sir Robert Phillimore and Mr. Granville Vernon, in October, 1875, Lord Penzance became, under the act of parliament, official principal of both courts. Many have, however, insisted that a dean of the arches must receive a more direct appointment from the archbishop. Last week was issued, at the instance of Mr. Hubbard, a parliamentary return setting forth new letters patent, dated the 23d of March last, whereby the Archbishop of Canterbury "ratifies and confirms" Lord Penzance in the respective offices of official principal and master of the faculties. The letters patent also confer on the master of faculties for the future a large portion of the fees hitherto received by the registrar of faculties, thus providing a salary for the new judge. The terms of the "ratification and confirmation" are much the same as those used in the old appointments, save that the new contain several recitals of proceedings under the Public Worship Regulation Act. Former deans of the arches received also a confirmation of their appointment from the Dean and Chapter of Canterbury; but it does not appear that Lord Penzance has received any such ratification. The Archbishop of York has not in any way confirmed his original appointment of Lord Penzance, on the ground that the issue of a patent is not essential to give him jurisdiction, though it was formerly required in order to give a permanent tenure of office.

**PRELIMINARIES OF THE CONFERENCE.**—The Bishop of Oxford presided on Wednesday afternoon, June 19th, at a meeting held in the Sheldonian Theatre, Oxford, in connection with Church missions, at which a number of American and colonial bishops were present. Reference was made to the approaching conference at Lambeth and to the excellent feeling existing between the English and American Churches. The first resolution, which was proposed by the Bishop of Ohio, and seconded by the Bishop of North Carolina, was in favor of more unity amongst Churchmen. The second, proposed by the Bishop of Iowa, and seconded by the Bishop of Fredericton, approved of a closer intercourse among missionaries. The Bishop of Niagara proposed, the Bishop of Colombo seconded, and Mr. Randolph, of the Universities Mission to Central Africa, supported a motion to the effect that, owing to the decay of the great heathen system, Churchmen should show renewed zeal in the cause of the Gospel.

**UNITARIANS IN ENGLAND.**—The *Christian Life*, a Unitarian journal, of June 8th, says in a leading article: "In the Unitarian Almanack we have a list of 370 churches. Of these we un-

hesitatingly say 100 are in much peril. The one third of this 100 is virtually closed. We may hear that this is the fate of another one third before many months; and the remaining one third appears to be steadily decreasing in numbers and influence. This is a faithful but not a pleasant picture."

**THE QUEEN AND MR. MACKONOCHEE.**—The *John Bull* gives currency to a report that the Queen has expressed a wish that all proceedings in *Martin vs. Mackonochie* should be laid before her for perusal. Consequently, the bulky parcel was forwarded to her majesty on Saturday, June 15th.

**THE RESPONSIBILITY.**—In behalf of the Cummins movement it has been asserted by one of its own organs that the real origin of the schism was the indignation expressed at the conduct of Dr. Payne Smith, dean of Canterbury, and Bishop Cummins, who received the communion from unauthorized hands, during the session of the Evangelical Alliance in New York. The dean has written to the *Times* that he disclaims all sympathy with the new sect. He says: "I disapproved Bishop Cummins's secession from the Episcopal Church in the United States, however much it might be excused by the outburst of violence which followed upon our partaking of the Holy Communion, in common with Christians of many denominations, at a Presbyterian church. But to make a new schism was not the way to heal this rancor, but rather the contrary, and my advice to the members of this Reformed Church would be to stay quietly and humbly in the Church of England, and endeavor to attain in it to as high a standard as possible of holy living."

**JEWS' MISSION SCHOOLS.**—The London Society for Promoting Christianity among the Jews has had mission schools in Palestine Place since 1809. More than a thousand Hebrew children have in these schools learned the saving truths of the Gospel. Ten years after the commencement of the work saw a school building erected for the reception of Jewish boys, and the following year one for the girls. The *Jewish Intelligence* gives the following account of the routine of the schools:

Both schools are under the general supervision of the chaplain. The general education in the schools is based on the Word of God. A stated time is set apart after rising and before going to bed for private prayer. A few verses of Scripture are committed to memory before the commencement of the day's work, and a portion of Scripture is read at morning and evening devotions, the attention of the children being directed to such parts as convey some moral or spiritual lesson. For regular systematic religious instruction, the boys are divided into three classes, Dalton's "Christian Instruction," founded on the Church Catechism, being used in each. A weekly account of Scripture lessons is submitted to the chaplain, who usually spends a portion of one morning in the week with one of these divisions. The Church Catechism, with Scripture proofs, is also regularly learned. The great object aimed at is, that each child, on going forth into the world, may "know the Holy Scriptures," and thus through grace "become wise unto salvation through Faith which is in Christ Jesus." In the girls' school the children rise at six, the twelve oldest girls being employed in domestic duties until school time. The school opens with religious instruction, and includes a Bible lesson, the hearing of a portion of Scripture previously committed to memory, and once a week a lesson on the Church Catechism. On Sundays, the collect, epistle, and gospel for the day are learned. Notes are taken by the elder girls of the morning sermon, and a Bible lesson is given in the afternoon, which Mrs. Warren takes alternately with the school-mistress. The course of secular instruction is that of an ordinary national school. Needlework forms a very important part of the education and employment of the girls—the whole of the girls' clothes, as well as the linen of the boys, being entirely made in the school-room, as well as the weekly mending of the girls' clothes and the boys' socks. The rest of the boys' mending is done by the four house girls, after their domestic work is finished, under the superintendence of the matron, who, previous to her present appointment, had efficiently filled

the post of school-mistress for a period of about seven years.

**ACTION CONCERNING THE VICTORIA NYANZA MISSION.**—The committee of the Church Missionary Society have been deliberating upon the best measures to be taken concerning future missionary operations near the Victoria Nyanza. Instructions have been sent to Mr. Mackay to push forward from the East coast with two or three of his companions in the hope that he may find it possible to approach the lake with safety. The Rev. G. Litchfield and three lay missionaries have been sent up the Nile to endeavor to reach Uganda from the north. The letter of the Clerical Secretary of the Society in the newspapers, on the receipt of the intelligence of the killing of Lieut. Smith and Mr. O'Neil, elicited a large number of offers of service, manifesting the brave spirit in which English Christians are always ready to fill up the places of those who have fallen, however dangerous the work.

#### FRANCE.

**FRENCH ACADEMY ELECTIONS.**—M. Henri Martin and M. Renan have been elected to the vacant seats of M. Thiers and M. Claude Bernard among the "immortal forty" of the French Academy. As the author of the "Vie de Jésus" and of "Caliban," M. Renan was strongly opposed by the Roman Catholics and the republicans. Nevertheless, he secured 19 votes against 15 for M. Wallon, a historian and the author of the French Constitution. M. Taine, who has a European reputation for brilliancy of style, obtained the forgiveness and support of Ultramontanes in consequence of his recent denunciation of the revolutionary ideas of 1789. This, however, gave him 15 votes only against 18 for M. Martin, the republican historian.

#### GERMANY.

**THE OLD CATHOLICS AND CELIBACY.**—As already announced, the fifth Old Catholic Synod, just held at Bonn, has arrived at the long-expected decision of abolishing the compulsory celibacy of the clergy. The following particulars are given by the London *Times*: "In a meeting held at Offenburg, in Baden, on the 19th of March, which was very largely attended by those officially connected with Old Catholicism in the Grand Duchy, all except Professor Michaelis voted for the change. The proposal to adopt this course came from Manheim. Michaelis proposed a kind of middle course, which was so emphatically rejected that he resolved to continue in connection with the movement only till the synod should be held. The synod was opened at Bonn on the 12th of June, and in the afternoon the privy councillor, von Schulte, stated that he had proposed in the synodal committee that the priests in Baden might be allowed to marry, but three voted for and three against this proposal. The result was that it was agreed by a majority that the question should not further be discussed in the synod till 1883. Dr. Petri then moved that the question should not be discussed in the synod for these five years. If this should be rejected he would propose that the motion for the abolition of the celibacy should refer only to Baden, and that, if such a motion should pass, Bishop Reinkens be requested to consider whether it would not be better, under such circumstances, to decline exercising episcopal jurisdiction over the Old Catholic churches of the Grand Duchy. On Thursday Bishop Reinkens read a letter from the Archbishop of Utrecht, who wrote in his own name and in those of the two Old Catholic bishops of Holland, warning the synod against the proposed change, and threatening that if it was made the Dutch Old Catholic Church would publicly censure such an act, and perhaps feel itself compelled to break off Church communion with the German Old Catholics. Dr. Petri stated that his reasons for objecting to the change were their position in Bavaria, the answer of the Prussian Government, the state of matters in Prussia, the danger of their becoming isolated as a Church, the fact of the financial conditions required by Von Schulte's book not yet being complied with, the damage which the agitation of the question did, and the danger that the ideal aims of the movement would thus pass out of

sight. Bank Director Eckhard, of Manheim, spoke for the change, and dwelt on the following topics: It was not enough merely to protest against infallibility; to do away with the celibacy would make the priests independent of Rome; the constant and increasingly urgent proposal of the change showed its necessity; in all circles of Baden it was admittedly desired; the Offenburg meeting was quite calm and free from unnecessary excitement; in other parts of Germany its decision had been accepted; the discussion could not be put off for five years; the question would become more and more burning, and the members could not be silenced in coming synods; they could not argue from the protests of those who were absent; it would not be enough to abolish celibacy in Baden; the people there would not consent to be separated from Bishop Reinkens; Baden could not be given up for Bavaria; progress, not standing still, would make an impression on the governments; union with the Swiss Old Catholics was of more importance than with the Dutch. Professor Michaelis would allow the marriage of priests under certain conditions. He would not go further, and if the synod did he would give up his connection with it. Dr. Stammer, of Dusseldorf, spoke for the change, and said that the Romish Church put, instead of marriage, a tolerated concubinage. When the question was put to the vote, seventy-five were for and twenty-two against the change. Professor Reusch left the synod. The decision arrived at was that subdeacons and the clergy above these might marry, and that such a step would not disqualify them for pastoral work.

#### CHINA.

**DEATH OF A NATIVE CLERGYMAN.**—The death is announced of the Rev. Su Chong-Ing, of the Fuh-kien Mission. He was once an inveterate opium-smoker, but was baptized by Mr. Cribb in November, 1866, and has ever since done good service. He was one of the four ordained by Bishop Burdon, at Easter, 1876. "He was a man," writes Mr. Wolfe, "of commanding voice and figure, of great eloquence, and quiet earnestness. He had a good knowledge of the Bible, and his sermons were full of scriptural instruction. He bitterly repented of his former habits, and was most earnest in his exhortations to opium-smokers, many of whom he was the means of rescuing from this vice and bringing to the Saviour."

#### INDIA.

**THE SCOTT'S LANE MISSION IN CALCUTTA.**—There is a mission district in Calcutta which has been worked for several years by laymen of the cathedral congregation. A clergyman has recently been appointed to take charge of this district, known as Scott's Lane Mission, and a new church is projected. It is an important effort to evangelize the humbler classes of Europeans and East Indians in a poor part of Calcutta, and one that is deserving of general sympathy and support.

There is a proposal to erect some memorial to Bishop Milman in the cathedral at Calcutta, in addition to a stained glass window, which is to be placed there in his memory by the government of India.—*Mission Life*.

#### AFRICA.

**ROMAN CATHOLIC MISSION TO CENTRAL AFRICA.**—Pope Leo XIII. has sanctioned a plan for the conversion of Central Africa which was prepared by Cardinal Franchi whilst prefect of the propaganda. The missionary work has been entrusted to a congregation established some ten years ago by M. Lavigerie at Algiers. Twelve missionaries have already left for Zanzibar. P. Livinsac will take charge of the missions to be established on Lakes Victoria and Albert; P. Parcal will fix his head-quarters on the Tanganyika; and it is proposed to push forward as far as the capital of the Muata Yano, which might certainly be reached far more easily from the west coast. The missionaries have been instructed in the use of scientific instruments, and whatever benefits the negroes may derive from the existence of this mission, geography is almost certain to profit from them.—*From the Athenaeum*.

**PROGRESS IN THE YORUBA MISSION.**—The

baptisms in the Yoruba mission last year numbered 409, viz., 202 adults and 207 children. Of the adult baptisms, 65 were at Lagos, 38 at Ebute Meta, 38 at Abeokuta, 29 at Ibadan, besides a few at the smaller stations. The native Christian adherents have increased by 1,100, and the communicants by 300, in two years, the figures being now 5,845 and 2,024.

**EAST AFRICAN SLAVE TRADE.**—It is with great thankfulness that we can report at length that the East African export slave trade is almost, if not quite, at an end. The active measures so honorably planned and carried out by the Sultan of Zanzibar, under the advice of H. M. Consul-General, Dr. Kirk, and the watchfulness of the British squadron on the coast, have combined to effect this happy result. The trade, however, would soon revive if the vigilance hitherto exercised were at all relaxed. Domestic slavery still continues, but the condition of the slaves has been much ameliorated.

#### VERMONT.

**THE BISHOP'S ADDRESS.**—As is usual, the address delivered by the bishop at the convention has been printed and sent to the clergy of the diocese.

**BURLINGTON.**—*St. Paul's Church.*—The annual Whitsun-day festival of the Sunday-school of this church was remarkable for the profuseness of its floral designs. Same 200 members entered the church in order, singing a processional hymn. A large congregation joined in the partly-choral service, and the rector made an address. The year's offerings were presented with baskets of flowers; the latter, suspended, formed a Gothic arch, and were afterward given to the sick. The offerings amounted to \$246.36 of which \$35 were for the new lecture at the Shelburne mission, \$38.39 for domestic missions, and the rest for Bishop Tuttle's work in Utah. During the past nine years this school has contributed \$1,426 to foreign and domestic missions.

#### NEW YORK.

**NEW YORK—The Open-Air Fund.**—It certainly will not be in vain to ask for contributions to the Open-Air Fund of St. Mary's free hospital for children. Those who are blessed with money, which enables them to enjoy ocean travel or mountain scenery and fashionable watering-place life, ought not to forget the little sick ones to whom even an occasional breath of fresh air in the park or on the water will bring renewed health and strength. For three years past, through the generous assistance of charitably disposed persons, those in charge of the institution have been enabled to take the convalescing children four or five times a week on some excursion, or drive to Kingsbridge, or in the park. They hoped this Summer to have a sea-side sanitarium of their own, but have been disappointed, and therefore trust that they may be able to take the children out every day during July and August. The amount of good accomplished in this way is inestimable, and it never before was of so much importance as it is this year. There are many of the little patient sufferers who are just at that stage when pure fresh air, in the country and on the salt water, will do incalculably more for them than any amount of pills or powders. Contributions may be sent directly to the hospital, No. 407 West Thirty-fourth street.

**NEW YORK—St. Ann's Church.**—A special service was held in this church commemorative of Independence-day. Morning Prayer was said at 6 o'clock, and was followed by a celebration of the Holy Communion at 7 o'clock.

#### LONG ISLAND.

**QUEENS COUNTY MISSIONARY ASSOCIATION.**—The second meeting of this body was held at Grace church, Jamaica, on Thursday, June 27th. The object of the association is to awaken a greater interest in the mission work of the Church, both at home and abroad. The rector of the parish in which the meeting is held is the chairman of the meeting, and Mr. Allen Mitchell, of Flushing, is secretary. At 2:30 P.M. the rectors of several parishes and delegates met in the Sunday-school building for business and to consider the question, "What is the most effectual meth-

od of obtaining means to carry on properly the missionary work?" Lunch, which was provided by some of the ladies of Grace church, followed.

In the evening a general missionary meeting was held in the church edifice. After a short opening service the Rev. G. W. Smith, chairman, announced that it was thought best at these meetings to have the subject presented by laymen as well as clergymen, and introduced as the first speaker the Hon. L. Bradford Prince, of Flushing. Mr. Prince said that no duty is paramount to the great Christian work under consideration. The Jewish Church was confined to one nation; was hereditary, not aggressive; but our Saviour after His resurrection, gave His disciples their missionary commission, teaching them that the Church was to become aggressive, and carry its blessings wherever the descendants of Adam are found. After eighteen centuries of labor, much remains to be done, and to day the immensity of the work causes discouragement. Each particular field, such as Japan, China, Mexico, the western or diocesan, is nearly of equal importance, and each needs immediate help. Could a wealthy layman inform himself of one, he would readily give to it; but when the wants of all are spread before him, he becomes confused, and begins to think that the little he can do will not greatly help in so vast a work. Hence many give nothing. But let it be remembered that God lays on us no greater burdens than we can bear, and that grand results are reached by the multiplied efficiency of little causes. The rule for the Church, even back to patriarchal times, is the tithe offering, or the giving of a tenth. It is the rule for us now.

Mr. William G. Low, of Grace church, Brooklyn, followed, introducing his remarks by reading some letters written by officers of the navy in reference to the importance and progress of missions in foreign parts. The great drawback to the work in China is the bad example of many traders. There can be no doubt about the final success of the work. It is not an individual enterprise, but one in which the collective energies of the Church militant tell on the result. As little brooks and rills and streams, converging into one channel, form a mighty river, so little offerings, individual labors, and prayers are, under the Divine blessing, aggregated and made wonderfully effective. The work of Bishop Schereschewsky was characterized by Mr. Low as the most important ever undertaken. The speaker closed by repeating some beautiful lines from "The Church Militant," by George Herbert.

The Rev. J. Kimber, secretary of the foreign committee, spoke next. He explained the stories commonly told of missions, that usually at stations the chapel is very small and the mission-house very large, and said that all criticisms upon the work, if carefully examined, would vanish in a similar way. The example of our Lord in coming on a mission of love to a lost world is sufficient to awaken our zeal. The practical question is not so much what will be the condition of the heathen in the future world as what will be our condition if we neglect our duty and withhold from them the Gospel.

The Rev. Dr. Twing, secretary of domestic missions, closed the discussion. The success of the missionary enterprise is not the question to settle, for the command is, "Go, and teach all nations," not "Go and succeed." If we do our part God will take care of His part. The results appear only in part in this world. The work and the results are in the keeping of the Almighty One. We must walk by faith, and not by sight. He concluded with a strong appeal for the colored people of the South.

This association, organized last Spring, with the concurrent advice and co-operation of Bishop Littlejohn, is already doing an excellent work in awakening attention to the missionary activities of the Church. The next meeting is appointed to be held at St. George's church, Hempstead, the latter part of September.

**BROOKLYN—All Saints' Church.**—The rector of this church, the Rev. Melville Boyd, sailed for Europe on Saturday, July 6th, where he will spend his Summer vacation. His address during the months of July and August will be care of Brown, Shipley & Co., London, England.

The Rev. T. S. Pycott, rector of St. John's church, Brooklyn, sailed at the same time in company with Mr. Boyd.

**St. Paul's Church.**—The Rev. Newland Maynard, rector of this church, expects to sail for Europe July 17th, and intends to make a special study of some of the great Gothic cathedrals of France as a supplementary lecture to his "English Cathedrals."

**HUNTINGTON—St. John's Church.**—For some weeks past the rector (the Rev. N. Barrows) and vestry of this parish have been seeking to improve the character of the musical services, and a sufficient sum of money having been subscribed by the congregation, it was determined to organize a choir of boys and men, to be trained by Mr. William Diller, of Grace church, Brooklyn, whose services had been engaged for the purpose. To illustrate practically the excellence of this system, on Saturday, June 29th, the choir of boys and men belonging to St. Paul's church, Glen Cove, drove over to St. John's, a distance of twelve miles, where they were hospitably entertained at the rectory, after which the evening service—full choral—was rendered with great beauty and solemnity in the presence of an unusually large congregation from the adjoining village. The Rev. Dr. Middleton, of Glen Cove, delivered an excellent sermon, taking as his text Rev. iv. 1-8, after which the services were concluded with the recessional (Hymn 138), and the congregation dispersed, much gratified with the admirable and reverent manner in which the chants and hymns had been rendered by the twenty-two trained voices accompanying Mr. Valentine. The Glen Cove choir acts voluntarily, Mr. Valentine, who is an amateur in music, giving his services freely at the organ and in the musical drill.

**PATCHOGUE—St. Ann's Church.**—A new rectory is to be built by this parish, to cost \$3,000, Mr. J. R. Suydam having subscribed \$1,200 for that purpose.

#### CENTRAL NEW YORK.

**TRUMANSBURG—Church of the Epiphany.**—Just thirty years ago an Englishman by the name of John Carr immigrated to this country and purchased a farm near Trumansburg. He pursued a life of unobtrusive piety, and devoted himself to agricultural pursuits, which he conducted in a successful manner. He was evidently a man of education and refinement, and, as it was subsequently learned, had been educated for the ministry of the Church of England, but had never taken Orders. By his industry and frugality he soon accumulated a small fortune, estimated at \$40,000. About five years ago his health began to decline, and it was soon evident to his medical attendant that he was near his end. He at once summoned counsel, Samuel Love, of Ithaca, and in the presence of a friend made his will, leaving \$9,000 toward the erection of a church in Trumansburg, and \$9,000 toward the fund for the support of the Bishop of the Diocese of Central New York, and the remainder of his fortune he divided among his nieces. He made his will but a few hours before his death, having carefully considered what disposition he could make of his means, and retained possession of his faculties until the papers were completed. Then turning to Mr. Love he said, "Now it is all right with me. I am ready to go." His lawyer, who is a religious man, said, "I will meet you in the better land." Mr. Carr calmly laid himself upon his bed, and within three hours was asleep in Jesus.

To this fund the late Mr. Barto, another good man whom God took to Himself in the midst of his usefulness, added \$6,000, and by many living and devoted men and women other sums were contributed, so that now a beautiful stone edifice, Gothic in style, and convenient in all its appointments for the successful working of a parish, is nearly ready for occupation; it needs only the chancel furniture, which is to be the gift of one devoted Churchwoman, a carpet, cushions, and an organ. These, doubtless, will soon be added.

The John Carr memorial window was presented by the ladies of the church, and filled an opening near the centre on the north side of the church. The designs are executed with great beauty, and the harmonious blending of colors produces a pleasing effect. The chancel window is of more elaborate design, and is a memorial of the late Mr. Barto, whose heart was much bound up in the prosperity of the church, and whose liberal bequest has served to complete it. There are

other liberal donors still living whose hearts and hands have done much toward the raising of the stones of this beautiful edifice.

#### WESTERN NEW YORK.

**STANDING COMMITTEE.**—At a meeting of the Standing Committee, held June 10th, Mr. Byron Holley, Jr., was recommended to be admitted as a candidate for Holy Orders, his candidacy to date from May 20th, and the Rev. Joseph Wayne, deacon, now officiating at Honeoye Falls, was recommended to the bishop for admission to Priest's Orders.

**BUFFALO.**—*St. Luke's Church.*—A little boy named Henry Shackelton was drowned accidentally on the 1st of July. He was a member of the choir of this church, and was always faithful and punctual in the performance of his duties. He was buried in the cassock and cotta which he wore in the choir.

#### CENTRAL PENNSYLVANIA.

**HARRISBURG.**—*St. Paul's Church.*—The new church for this parish was opened on the Second Sunday after Trinity, June 30th. The rector (the Rev. B. F. Brown) conducted the services, the Rev. Dr. R. J. Keeling reading the epistle and delivering the sermon. The text was: “This is none other but the house of God.”

It was a joyful day for the struggling congregation of St. Paul's church. Nineteen years ago the Rev. Robert Allen Castleman, then rector of St. Stephen's church, aided by a few noble men and women of that church, organized a mission Sunday-school in what was then an outlying and sorely neglected suburb of the city. By much effort and sacrifice a small wooden chapel was built. In this services have been held, with various and long intermissions, until the present time. The growth of the city has been chiefly in that direction, and houses of worship have gone up around the chapel to meet the wants of an increasing population. The location of the new church is very fine, on the same lot with the chapel. The people of St. Paul's church are almost exclusively poor, from causes not easily reached by the Church. The seats are all free, and to maintain the services has been, and for some time will continue to be, a struggle.

In the year 1875 Mr. Charles Conner, one of the first vestrymen, and an earnest helper of the work, dying, left a legacy to St. Paul's parish. From this, mainly, the new church has been built.

The structure is of the local blue limestone, trimmed with red sandstone and Ohio sandstone. The nave is seventy by thirty-six feet, the transept fifteen by twenty-seven feet. A handsome bell arch crowns the transept gable, and a fine brown stone cross the east nave gable. The entrances are through two porches, one on each side of the nave, with a door for the clergy through the transept. The chancel is formed within the church by three elegant arches, the centre arch outlining the chancel. The choir room is on the right side of the chancel, and between it and the vestry-room. The interior is finished in yellow pine ceiling and wainscoting. The seats are of ash and walnut, oiled and polished. The chancel furniture is of rare beauty and fitness, made from black walnut by workmen of Harrisburg, after the designs of the architect, Mr. C. E. Cassell, of Baltimore.

Three memorial windows ornament the building. The east nave window, nine by seventeen feet, the gift of St. Stephen's church and Sunday school, is to the memory of the Rev. Robert Allen Castleman, and is a work of great excellence. The two panels contain life-size figures of our Lord and St. John, the beloved disciple. The transept window, seven by sixteen feet, the gift of St. Paul's congregation, gratefully commemorates Mr. Charles Conner. Two of the small windows are filled by a loving sister to the memory of Miss Sarah Ann Bryan, one of the first Sunday-school teachers and workers at St. Paul's church. The chancel window, though not a memorial, is very beautiful. The rest of the windows are suitably filled with stained glass, all furnished by H. T. Gemhardt, of Baltimore.

The aggregate cost of this church was about \$9,000, of which only about \$1,400 remains to be provided for. If any large-hearted Christian wishes to help lift the balance of this burden,

and so help a free church among the poor, the rector, the Rev. B. F. Brown, will thankfully receive such help.

#### VIRGINIA.

**ALEXANDRIA.**—*Commencement of the Theological Seminary.*—The exercises of commencement week began on Tuesday, June 25th, with a meeting of the board of trustees. Provision was made for a teacher of reading, who is to give instruction in this important study every session. The board also determined to organize a class for the theological instruction of colored postulants in connection with the Rev. Giles Cooke's work in Petersburg. They appointed the Rev. Mr. Spencer the teacher, and the Rev. Dr. Gibson to collect the necessary funds for the purpose.

At 11 o'clock on Wednesday the alumni met in the chapel, the Rev. G. A. Smith in the chair, and the Rev. Dr. E. A. Dalrymple, secretary. The attendance was unusually large. After the transaction of routine business the Rev. Dr. Phillips Brooks, a graduate of the class of 1859, read an essay on the subject that had been selected at the meeting of 1877: “How to Deal with Popular Scepticism from the Pulpit.” The essay will be published. After the essay the topic was discussed by other persons present, viz., the Rev. Drs. Minnigerode, Hoff, Peterkin, and Grammer, Bishop Dudley, and the Rev. Mr. Gallagher.

On Thursday, at 10 A. M., essays were read by the following members of the graduating class: C. Braxton Bryan, “Roman Catholics an Alien Element in the United States”; J. Harry Chesley, “Relation of the Pulpit to the Present Social Issues”; George W. Dame, Jr., “The Christ of the New Testament”; Arthur P. Gray, “Jesuit Missions”; Curtis Grubb, Jr., “Catholicity of the Gospel”; Wm. B. Lee, “Council of Constance”; Frank Page, “Athanasius”; Henry Thomas, “Savonarola, the Martyr of Florence”; Byrd T. Turner, “Preaching the Gospel”; Josiah W. Ware, Jr., “The Fulness of Time”; and S. S. Ware, “The Preacher a Theologian.”

After the reading of the essays there was an intermission of ten minutes, at the expiration of which the annual address was delivered by the Rev. Dr. C. Walker, Professor of Systematic Divinity.

At 3 o'clock, after dinner, the bishop of the diocese delivered the diplomas to the graduating class and introduced the Bishop of West Virginia, who addressed the class in an earnest manner.

On Friday morning the annual ordination was held. The sermon was delivered by the Rev. Dr. A. M. Randolph. His text was taken from II. Corinthians iv. 13: “We, having the same spirit of faith, according as it is written, I believed, and therefore have spoken; we also believe, and therefore speak.” The sermon was able, impressive, full of admirable advice, breathing the spirit of the Gospel of Christ. The following deacons were ordained priests: The Rev. N. P. Dame, E. J. Hall, Oscar Bunting, Edwin A. Penick, James R. Winchester, and Peter M. Boyden. The following were ordained deacons: C. Braxton Bryan, George W. Dame, Jr., Arthur P. Gray, Curtis Grubb, Jr., William Byrd Lee, Frank Page, Byrd T. Turner, Josiah W. Ware, Jr., and Sigismund S. Ware, and Mr. John H. Pollard, colored. Messrs. P. P. Phillips, Henry Thomas, and J. Harry Chesley, of the graduating class, and candidates from the Diocese of Maryland, had been ordained by the assistant bishop of that diocese.—*Condensed from the Southern Churchman.*

#### NORTH CAROLINA.

**EDENTON CONVOCATION.**—According to previous notice the Rev. Messrs. N. C. Hughes, Israel Harding, James A. Weston, Nathaniel Harding, and H. G. Hilton, assembled in St. Paul's church, Edenton, on Saturday, June 28th, for the purpose of perfecting an organization in obedience to an act of the convention of the diocese, passed at the session of 1875, to be known as the Edenton Convocation. Morning service was held at 10 o'clock A. M., and a sermon delivered by the Rev. I. Harding. Evening Prayer was said at 8:15 o'clock P. M., and a sermon delivered by the Rev. H. G. Hilton.

On Sunday the Holy Communion was cele-

brated at 7:30 o'clock A. M.; morning service was held at 10 o'clock A. M., and a sermon delivered by the Rev. N. C. Hughes. Evening Prayer was said at 5 o'clock P. M., and a sermon delivered by the Rev. N. Harding. A second evening service was held at 8:15 o'clock P. M. for the colored congregation, and a sermon delivered by the Rev. I. Harding.

On Monday service was held at 10 o'clock A. M., and a sermon delivered by the Rev. James A. Weston.

On Sunday morning the Rev. H. G. Hilton and the Rev. James A. Weston visited Hertford and held morning and evening services, at both of which the Rev. Mr. Hilton preached, after which they returned to Edenton in time for the second evening service.

Business meetings were held on Saturday and Monday. A constitution and by-laws were adopted, and the convocation was duly organized by the election of the necessary officers.

The next session of the convocation is appointed to be held in St. Peter's church, Washington, commencing on Friday, September 27th.

#### NORTHERN TEXAS.

**TERRELL.**—*Church of the Good Shepherd.*—This mission church, which was consecrated on the 14th of April, has received several gifts since. One male member of the congregation, not a communicant, presented a pair of chandeliers, purchased in New Orleans; the junior warden, by a little exertion among his friends, obtained an excellent cabinet organ; and on Whitsunday a lady presented a silver communion service, the handsomest ever seen in this part of the country, as a memorial of her daughter, who was a communicant in the mission.

#### KENTUCKY.

**LOUISVILLE.**—*Christ Church.*—The Rev. A. W. Mann held a service and preached to the deaf-mutes in this church, June 23d. The service was well attended by these children of silence. It was a sad though interesting sight to see so many repeat in the sign language the Apostles' Creed. The Rev. J. T. Helm, M.D., read a paper to the congregation before the service, enlisting their sympathy in the cause, and setting forth the order of service. Mr. Mann then read “Nearer, my God, to Thee,” which was translated by Mr. Dillingham. At the close of the service the Rev. Mr. Maycock read the offertory sentences, and pronounced the benediction.

#### MISSOURI.

**ST. LOUIS.**—*Christ Church.*—On the First Sunday after Trinity, June 23d, the Rev. Dr. Montgomery Schuyler, rector of this church, delivered a forcible sermon on the subject of “Christian Communism,” which is published entire in the *St. Louis Daily Times* of the 24th.

#### MINNESOTA.

**TWO INDIAN PREACHERS.**—A noteworthy incident occurred on Trinity Sunday at Detroit station, on the Northern Pacific Railroad. Two Chippewa Indian deacons, the Rev. Frederick W. Smith and the Rev. Charles Wright, who had been down to attend the annual council of the Church at Faribault, were returning to their stations, the former to Red Lake, 100 miles in the wilderness toward the British line, and the latter to the Wild Rice River, near White Earth, forty miles from the railroad. A team had been engaged to take them to White Earth immediately on the arrival of the train on Saturday evening; but it was not ready, and so they were obliged to remain during the Lord's day at Detroit station. This, which seemed untoward at the time, proved to be providential.

The announcement that two Indian clergymen would preach drew almost all the people of the village to the large school-house—the usual place of holding the Church's service—next morning. They were in the habit of seeing Indians very frequently—living near the Indian reservation—oftentimes wild, strolling, degraded Indians, and the announcement of two Indian clergymen was a novelty. The Rev. Fred. Smith began the service in English, reading it with pure accent and correct emphasis; bringing out its meaning

well, and backing up the words he uttered by his looks, which are those of a modest, devout, and at the same time refined and intellectual clergyman of the Church. The people listened with wonder, seeing and hearing an Indian in a new and unlooked-for rôle. The service over, he delivered to them a telling sermon from the words, "Come, for all things are now ready." Although he speaks good English, he naturally felt diffident addressing such a congregation of strangers, and therefore spoke to them in the Indian language, the interpreter standing by him and interpreting it to them sentence by sentence. After explaining to them what the great supper was to which they were invited, the eagerness with which they ought to accept, and his own experience in becoming acquainted with the invitation and accepting it, he went on to say: "Perhaps many of you have not come here this morning with any real desire of hearing the invitation or of accepting it. I hear that ordinarily those who come here are very few; now there is a great crowd, not, I fear, out of desire to hear the Word of God and keep it, but to see a Chippewa Indian, what he will say and what he will do." When he said this one could see by the flutter among the congregation that he had stated the truth. He closed by a touching appeal to them to abandon their ungodly, indifferent lives, and to serve God.

But it was in the address of his fellow-laborer, the Rev. Charles Wright, son of the head chief of the Mississippi Chippewas, who next stood up, that the interest reached an absorbing height, and that the deep and, let us hope, lasting impression was made. He told the congregation in simple words the history of his becoming acquainted with God and with salvation; how, seven years before, he was a wild, reckless young Indian, sitting in the very blackness of darkness, knowing nothing good; living in gambling and in all the sins of the Indians, and his mind so blinded that he did not even know they were sins. He told how, at last, a certain white man who had a liking for him invited him to his house and took him to task for his evil ways, and said to him, "Indeed, my friend, you are doing very wrong," and told him of One who had loved him so much that "He died that I might live."

"I was," said he, "exceedingly astonished at hearing this, and wondered who that exceedingly charitable Person could be. I pondered over it a great deal. However, I asked him no more questions at that time, but after thinking over it I went back to him again another time, and he took down the Bible and read me the whole story out of it; and, lo! I found that that Person who so loved me was none other than the Son of God. Then," he continued, "I was more astonished than ever, and it produced a revolution in my whole life and conduct. I tried to give up all my evil ways; I signed a paper that for one year I would not gamble—not as you white men gamble, but as my ancestors have from time immemorial—nor do anything wrong; and though I was sometimes drawn with a force as if there was a rope fastened to my head and some one pulling me by it toward what I had given up, yet I kept my promise. I began too to try to learn to read for myself. I learned A, B, C, and went on and on till I could read God's Word for myself in my own language. Then I went to the missionary and asked him to baptize me, and he did it, and from that time to this I have gone on and on. Now I am one that has a right to speak to the young men here present of my own age, to give up their vices, for I have accomplished that myself. And I say it is not difficult to do so. If one only takes the resolution and calls on God to help him, he can do it. It cannot be any harder for them than for me. While living my old life I had hosts of friends. No matter to what village of the Indians I might go, Leech Lake, or Red Lake, or White Oak Point, as soon as I arrived they crowded around me, welcoming me. I was celebrated among them, and many a one is there that I surpassed in gambling and in all their ways. But when I left off all these sins and changed my life, they every one forsook me and left me alone, and to-day not one of them would step inside the threshold of my door. Why so? Because they are afraid of me, and that I would reprove their wicked ways. So it cannot be harder for any one than for me. And also from the way I was brought up. I will tell you a little about the way I was

brought up. As early as I can remember I was camping about, removing with the wigwam from place to place, with my father and my mother, hunting. When my father had gone out I used to stand watching for him to come back, and if he came bringing any game I was then very joyful, for then I got something to eat; but if he came unsuccessful, then I had to go hungry. This was my life always—always living on the bare ground, on the verge of starvation. Frequently we approached a village of the white man, and there was always a warm welcome for us. A white man came out of the house, and smiled on us, and shook hands with us cordially, and led us in. That man was the saloon-keeper, and that house was the saloon. He told us to sit down, and he put into our hands the devil's spittole—whiskey. But no white man ever put into our hands this book [holding up the Bible], never once. No man but the saloon-keeper ever showed any kindness to us. To him my father and my mother stripped off and gave their clothes and all their goods for whiskey. This they did constantly, all the time. If they happened to get hold of a few cents some way, by selling the fur of animals they hunted in the woods, or in any other way, it all went the same road. That was what made us poor indeed. My father had five brothers; they all died by whiskey; they were all killed in drunken rows when they were mad with it. And my uncles on my mother's side, they are all in their graves to-day by whiskey. And yet there are some people in this town who sell that stuff to my people this day. Surely that is not love. That is what I always preach to the people of my charge in my church at Wild Rice River, that we should love one another. Now we see the Indians on the White Earth Reservation near us, how well they have done since they have escaped from this curse and become Christians. We see their houses, their fine farms, their herds of cattle, their work-oxen and wagons, the affluence in which they live. Is it love to put into their hands that which would strip them of all and bring them down again to the bare earth whence they arose?"

The writer never heard anything more dramatic than this Indian preacher's description of his family approaching the white man's settlement, the cordiality of their reception there by the liquor-seller. And when he held up the Bible and said that no white man of all the settlements they had visited ever put *that* into their hands, then he took possession of his audience. He brought home a truth to their consciences by the strong contrast of what they did and what they ought to have done, that they could not shake themselves clear from. And we never saw a congregation more impressed than that assembly of frontier people. It was about as startling to them as it was to the prophet when the Lord opened the mouth of the ass, and with human speech she reproved him. And when he asked, "Is this love?" he pricked their conscience again, for there were in their community some who made a business of destroying the Indians by liquor and by teaching them everything that is bad.

The whole service and the addresses by these young men were a wonderful commentary on the words of the second lesson for the day, "And think not to say within yourselves, We are Abraham's children; for I say unto you that God is able of these stones to raise up children unto Abraham." There stood those whom they looked upon as insensate stocks and stones preaching to them of God and heaven and holiness, showing them the path that leadeth unto life.

ST. PAUL—*Church of the Good Shepherd.*—Tourists and others visiting St. Paul are hereby informed that there are daily services in this church. The litany is said at noon on Wednesday and Friday, and the Holy Communion celebrated on all days for which a collect, epistle, and gospel are appointed. The seats are unappropriated.

A rectory has lately been erected, and it is proposed to put up a chapel in a part of the city where services have been held for four years as soon as the necessary funds have been given.

#### CALIFORNIA.

**NOTICE OF DEPOSITION.**—This is to give notice that I have this day, according to the provisions of Section I., of Canon 5, of Title II., of the Digest,

and in the presence of two presbyters of this diocese, in Trinity church, San Francisco, deposed George Milton Hubbard, deacon, from the ministry of the Church, for causes not affecting his moral character. WM. INGRAHAM KIP,  
Bishop of California.

#### OREGON.

**PORLAND—Laying of the Corner-stone of the Bishop Scott Grammar School.**—The corner-stone of the Bishop Scott Grammar School was laid last week. In spite of the warm weather a goodly number were present to witness the ceremonies. A copper box, securely sealed, was laid in the stone and firmly cemented, containing the following articles: Holy Bible, Book of Common Prayer, catalogues of the grammar school for 1875, '76, and '77, catalogues of St. Helen's for 1877, Oregon Churchman for May 30th, 1878, Convocation Journal for 1877, Pacific Churchman, Christian Advocate, McCormack's Almanac for 1878, last number of West Shore, Daily and Weekly Standard, Bee, Oregonian, Telegram, and Oregonian of November 9th, containing the account of the burning of the school. After laying the corner-stone, the bishop delivered an address, in which he stated that this institution was established in the Summer of 1870. The gift of the beautiful piece of ground upon which the buildings were erected, was obtained from the family and heirs of Mr. John H. Couch, on the 21st of June of that year. The corner-stone of the south building was laid by Bishop Morris on the 5th of July, addresses being made on that occasion by the bishop, the Rev. W. H. Stoy, the Rev. C. R. Bonnell, and the Hon. M. P. Deady.

The building was designed and the plans for its construction drawn by Mr. Charles Talbot. The builder was Mr. James Cummings. On the 6th of the following September—two months and one day after the laying of the corner-stone—the school was opened by Professor C. H. Allen, as master, with thirty-eight pupils. The teachers and boarding-scholars were accommodated in a private house until the 24th of September, when the head master, assistant teachers, matron, and ten pupils moved into the completed building. Professor Allen was succeeded by Professor R. W. Laing in February, 1871. The catalogue for the first year shows that there were eighty pupils present. The second and third year there were ninety-two; in the fourth year there were eighty; in the fifth, sixty-three; one less in the following, and in the last there have been ninety names on our list. This shows an average attendance of seventy-eight pupils since the opening of the school. In the Fall of the year 1872 a new wing, including chapel, school-rooms, dormitory, and a tower, was erected at a cost of \$4,500. Professor Laing was succeeded by the Rev. Geo. Burton. On the night of the 8th of November the large school building, with almost the whole of its furniture, was burned to the ground, providentially without any loss of life. The school was again opened on the 3d of September, in the hotel in Holladay's Addition in East Portland, and continued in session there until the 26th of March, 1878, when it was disbanded by the head master. The studies of the day were resumed on the 1st of April, under Messrs. Mirer and Grant, in one of the buildings remaining on the grammar school ground, and continued with very satisfactory results to the close of the present term.—Oregon Churchman, June 13th.

#### COLLEGiate AND ACADEMIC.

**UNION COLLEGE.**—At the recent commencement exercises President Porter delivered a memorial address of the late Prof. Jackson, and the oration was delivered by the Hon. William Porcher Miles, LL.D., of Virginia. Four prizes, the Latin salutary, and a fellowship were awarded to Alexander Duane, of Maine. The orator of the day received the degree of Doctor of Laws; and the degree of Doctor of Philosophy was conferred upon Thomas A. Edison, the discoverer of the telephone and phonograph. Nearly one half of the students at this college are Churchmen.

**ST. MARK'S SCHOOL, NEAR ROCHESTER, N. Y.**—St. Mark's School, near Rochester, closed another year's work on last Wednesday. Closing exercises were held in the large chapel school-room, in which were assembled the scholars, their parents, friends, and visitors. After a portion of the evening service and singing from the hymnal, eleven of the scholars recited or declaimed selections from the writings and speeches of prominent historic persons. The manner in which this exercise was conducted gave proof of thoroughness of drill on the part of the teachers and appreciative industry on the part of the scholars. A visitor present

remarked that "it very rarely happened that one listened to so many school platform efforts that were so uniformly excellent." At the close of the speaking the rector addressed the scholars, congratulating them on the good results of the year's work, expressing his great gratification at the harmony and good feeling that had prevailed throughout the year; adverted to the benefits all had derived from following the teachings and training of the Church in her appointed seasons and daily prayers, and closed with a hearty exhortation to make home happy during the vacation, by maintaining as affectionate and respectful obedience to home rule and regulation as they had cheerfully paid to the rules and regulations of St. Mark's. The *Te Deum* (Jackson's) was then sung. Suitable collects were offered; the blessing of the Divine Trinity invoked, and all separated. But before separation the rector announced that school would reopen on the 11th of September next, (D. V.), and that the prospect for increased numbers was unusually good.—*Our Church Work (Rochester), June 29th.*

**KENYON COLLEGE.**—Everybody said that the fiftieth annual commencement was the best in Kenyon's half century history. The number of graduates was small, but every one acquitted himself well. Every piece was well delivered, and all the essays exhibited high moral and Christian principle. The following is the order of exercises:

1. College Singing.....	Howard Mollmann Adae.
2. The Interpretation of Nature,	Henry Herbert Smythe.
3. Workers and Idlers.....	Chester Field Adams.
4. Abraham Lincoln.....	Charles Martin Poage.
5. Kenyon's Founder.....	Henry Damerel Aves.
6. Religion and Science, Allies.....	Cassius Marcus Roberts.
7. The Republic must Retain its Present Position or Cease to Exist: With the Valedictory Addresses.....	William Thomas Wright.
Master's Oration.....	Theodosius Stevens Tyng.

The Bachelor's Degree, in course, was conferred on the above graduates; that of A.M., in course, on the Rev. Theodosius S. Tyng and Prof. J. D. H. McKinley; that of Doctor in Divinity on the Rev. A. V. G. Allen, of the Cambridge Divinity School; on the Rev. Thomas B. Wells, Examining Chaplain of the Diocese of Ohio; Painesville; on the Rev. John A. Wilson, President of the Standing Committee of the Diocese of Michigan; the degree of Master of Arts on Dr. Joseph P. Ross, Professor in Rush Medical College, Chicago; that of D.Ph. on Sidney R. Norton, Professor in the State University at Columbus, and that of B.D., in course, on the Rev. Norman Nash Badger, a recent graduate of Bexley Hall.

A year ago we noticed the encouragement that was felt and expressed at the commencement of Kenyon College. This year encouragement was even more positively felt and expressed. By the efforts of Dr. Bodine, during the last year, a substantial beginning has been made of the additional endowment that is needed to maintain the college in good working order. The chairman of the finance committee of the board of trustees reports the financial exhibit for the last year to be the best that he has ever presented. There are assured prospects of a large freshman class next year. And a valuable addition has been made to the faculty of the institution by the appointment of the Rev. Mr. Bates as an instructor.

Arrangements have been made to relieve the president from instruction during the next year, that he may devote his time entirely to procuring funds and students. This will not be a permanent arrangement, of course. But the trustees are unanimous, we believe, in the opinion that this will be the best policy for a time.

A word of explanation as to the need of additional endowment. It arises from the fact that the chairs in the college, as the faculty is now constituted, are not fully endowed. Certain funds which have been temporarily used for the college are required for the seminary, where they belong, as that institution is developed from year to year. This makes it necessary to complete the college endowment.—*Standard of the Cross.*

**CLOSING EXERCISES OF THE SCHOOLS AT FARIBAULT, MINN.**—The closing exercises of St. Mary's Hall took place on Tuesday evening, June 18th, when a class of twelve young ladies received their diplomas from the bishop. The school-room was filled to overflowing. The walls were handsomely decorated with specimens from the art department, all of which were good and some of which were admirable. Around the platform were gathered the pupils of the school, dressed in white. Among the most striking features of the programme were a piano quartette from Rossini, admirably executed by the Misses Fisher, O. Easton, Watson, and Swinton; an essay on "To-day," by Miss Kidney, which was clearly written and most delightfully read, giving evidence of a literary taste far above what is ordinarily exhibited even in the better class of school essays; a very charming rendering of Gounod's cradle song, "Sing, Smile, Sing," by Miss Hovey; an essay, by Miss Smith, entitled, "Veni, Vidi, Vici," the delicate handling of which proved that young ladies may sometimes drop into poetic treatment without becoming sentimental; a good interpretation of Mozart's "Magic Flute," by the Misses Kidney and Easton; an uncommonly sweet rendering of Clapison's "Reapers," by the choral class; and, finally but chiefly, a valedictory by Miss H. Easton, on "Mental Culture," which was, itself, a very fair illustration of her subject. At the close of the exercises Bishop Whipple delivered an impressive address, the roll of honor was read, and the various medals of award were presented to those who had won them during the past year. It was not the least among the many pleasant features of the evening to observe the evident surprise with which each recipient of a medal discovered herself famous, indicating that there is a department of humility at St. Mary's not down in the catalogue. This school is too well known to need any lengthy description. It was opened by Bishop and Mrs. Whipple shortly after their arrival in Minnesota, in their own house; and, from the small beginning about a single Christian fireside, it has grown so steadily as to number among its alumni four hundred Christian women. The present building, which is in all respects the model of an orderly and convenient school, is beautifully located on one of the

main streets, every wing and addition witnessing to the rapidity with which the enterprise has developed, as well as to the fact that in Faribault (even though it be in the region of "Bonanzas") things are provided only as they are actually needed.

In Faribault the educational antithesis of St. Mary's Hall is the Shattuck School, and on Monday evening, June 17th, the pupils of Shattuck delivered their declamations, in the Town Hall, in competition for the oratory prizes, the first and second awards being made respectively to Messrs. B. B. Sheffield and C. Z. Gould. On Tuesday the examinations were conducted at the school, and on Wednesday the closing exercises took place, when the cadets were addressed by the bishop and the Rev. C. C. Ward, of Winona, and reviewed by the officers of the school and Col. Lee, U. S. A., of St. Paul.

This school was founded in 1865, as an academic department of the Bishop Seabury Mission. It had neither buildings nor the means wherewith to build, and, at the outset, made use of the Divinity School for its pupils. But in 1868, having received a beautiful site of ninety acres from Dr. Shattuck of Boston—after whom the first hall, and subsequently the whole institution, was named—it began an independent career. To-day, with two handsome and substantial stone halls capable of lodging a hundred scholars, and a beautiful memorial chapel, the gift of Mrs. Shumway; with a faculty numbering efficient graduates from Yale, Trinity, Dartmouth, and West Point; a curriculum embracing all that is required for entrance into any of our best known universities; and a military drill and discipline, under the direction of Lieut. Danes, U. S. A., second hardly to that of West Point, or Annapolis—Shattuck School has grown to the proportions of a noble institution, combining all that is required for secular pursuits with an education which is distinctively Christian. It is also to the credit of the school that, young as it is, it has never received a dollar of donation to be applied to its current expenses. It has paid its own way, and, in addition, has been able to expend \$22,000 during the past ten years in the improvement of its grounds and buildings. There are sixteen of its former teachers and pupils in the ministry of the Church. Of its graduates, several have entered the sophomore classes of Trinity, Hobart, Columbia, Princeton, and Dartmouth; and, with the exception of 1876-7, the attendance has been quite equal to its accommodation and during the past year has filled it to its utmost capacity.

With the closing exercises of Shattuck School—embracing a thoughtful oration on "The Death of Socrates," by Geo. Green; a robust plea for "Physical Culture," by L. F. Easton; a direct and manly valedictory address, by F. W. Kellogg, and a very interesting battalion drill on the campus by the entire cadet corps—the school-closing of Faribault ended for this year.

**THE CATHEDRAL SCHOOLS, GARDEN CITY, N. Y.—**The schools connected with the Cathedral of the Incarnation of the Diocese of Long Island closed on the 26th of June. They have been eminently successful, and have even exceeded the hopes of their founders. Seventy-five pupils have been in attendance during the year, of whom forty-six were at St. Paul's and twenty-nine at St. Mary's.

Under the efficient teaching of Prof. Johnson and his assistants, the boys have accomplished a great deal of hard work, as was shown by the annual examinations before the bishop and the diocesan committee and others. These examinations were unusually searching, but were well sustained by the pupils with scarcely an exception. The girls in St. Mary's, who were examined by Miss Hayden and Miss Bates, their instructors, showed the results of very careful training. The bishop and examining committee gave them unqualified and just commendation.

After the two days of oral examination by the bishop on the 13th and 14th there was a written examination from printed papers occupying the entire week following. All who obtained in this a mark of 8 in a possible 10 were allowed to compete for honors in the honor examinations on the 24th and 25th. This was oral and was highly enjoyed by the friends of the school present.

At the close of the examinations on Tuesday evening the warden and head-master of St. Paul's, with the teachers of St. Mary's, held a reception in St. Paul's senior house, where about three hundred of the friends of the school availed themselves of the opportunity to be present and congratulate the officers and teachers on the success of the year's work.

The term sermon was delivered by the warden, the Rev. Dr. Middleton, in St. Mary's chapel, on Sunday evening, June 23d, from Job xxviii. 28. A large congregation was present, and the service, which was full chorral, was conducted by the Rev. J. Milton Stevens, M.A., chaplain of the schools.

On Wednesday morning, in St. Mary's chapel, at 8 o'clock, the warden, after the celebration of the Holy Communion, announced the honors of the school and presented the prizes, as follows:

*Honors in St. Paul's School.*—Latin.—Barrows, 1; Hinsdale, 2; Hodge, 3. Greek.—Barrows, 1; Hinsdale, 2; Alt. Muller, 3. United States History.—Myer and Van De Water, 1; Hodge, 2; Chapman, 3; Clinton Rogers, 4. Geography.—Chapman, 1; Myer, 2; Van De Water, 3; Crane, 4. English Grammar.—Myer, 1; Hodge, 2; Van De Water, 3; Blitz, 4. Arithmetic.—Van De Water, 1; Myer, 2; Chapman, 3; Onderdonk, 4. Algebra.—Van De Water, 1; Barrows, 2; Marshall, 3. 2d Form Algebra.—Frank Turner. Ancient Geography and History.—Barrows, 1; Marshall, 2; Eldredge, 3. English Literature.—Lincoln, 1; Marshall, 2. French.—Frank Turner.

*Lover School.*—Best Examination in all Studies.—Frank Taylor, George D. Bayaud, Roward James, Jr., C. B. Kitchen.

*Honors in St. Mary's School.*—Latin.—Kate Wickes. French.—Kate Wickes. Botany.—Kate Wickes. U. S. History.—Marion McDaniels. Book of Nature.—May Emory. Analysis.—Bertha Hendrickson. 2d Arithmetic.—May Emory, 1; Marion McDaniels, 2. Adv. Arithmetic.—Nellie Fehrmann. 2d English Grammar.—May Emory. 1st English Grammar.—Bertha Hendrickson, 1; Gertrude Hegeman, 2; 2d Geography.—May Emory; 1st Geography.—Anna Fraser, 1; Edith James, 2.

The following prizes were then awarded: The warden's prize for English literature, a silver medal, to

Ellwood D. Lincoln, of Glen Cove, L. I.; the headmaster's prize for Latin, to William S. Barrows, of Huntington, L. I.; the same for Greek, to William S. Barrows, of Huntington, L. I.; mathematical prize, to John W. B. Van De Water, of Hempstead, L. I.; for general excellence in lower school, to Frank Taylor, of Garden City, L. I.

*To the Girls of St. Mary's.*—For highest rank for the year in St. Mary's school, to May Emory, of Mineola, L. I.; second prize for excellence in scholarship, to Kate Wickes, of Hempstead; third prize for general excellence in scholarship, to Nellie Fehrmann, of Garden City, L. I.

The next term begins September 11th and with prospects of more applications than can be provided for until the permanent buildings are erected. St. Mary's school is full for the next year, and there are but a very few vacancies in St. Paul's.

**JANE GREY SEMINARY, MOUNT MORRIS, N. Y.**—The annual commencement exercises of this school took place recently at Livingston Hall, and were highly appreciated by the audience. The rostrum was tastefully trimmed, and had the appearance of an elegant drawing-room, home-like and attractive. The music, by the young ladies and Prof. Heimbürger, was of high order and warmly received. The essays were well written and rendered, clearly evincing the graceful training of Mrs. Lindley, the head of this growing and efficient institution. The Rev. Mr. Teller gave the diplomas. The exercises closed with a benediction.

After the exercises at the hall, a reception followed at the seminary, where, until a late hour, a large number were pleasantly entertained by Mr. and Mrs. Lindley and the teachers.

**DIOCESAN SCHOOL FOR BOYS, READING, PA.**—The exercises of commencement day at this school were very pleasing. Numerous carriages and omnibuses brought visitors to the school during the day, and when the bell announcing the commencement of the closing exercises sounded, the dining-hall was filled with guests. At 4:45 P. M. the Rev. Joseph M. Turner, head-master of the school, made a short address, in which he stated with regret that the programme for the afternoon could not be carried out in its entirety, on account of the unexpected absence of some of the pupils who were to take prominent parts in declamation and in reading. Mr. Turner finished his remarks with cheering words to the pupils and their friends, and announced the exercises in declamation in the following order: "The Bachelor's Dream," Benjamin B. Smith; "Das Singer," Joseph Schlueter; "Lord Ullin's Daughter," Samuel B. Smith; "Our Washing-day," William P. Rathbun.

Next followed a reading from "Julius Caesar," Act I., scenes 1 and 2, by the head-master and Masters Miltimore Morgan and Wm. P. Rathbun. This concluded. Mr. Turner proceeded to award the prizes for the two best compositions, explaining beforehand the method by which the selection was made.

The compositions were numbered and submitted, with no names attached, to a committee of three, who decided upon their respective merits and handed in the number of the best composition written by a scholar over fifteen years of age, and of that by one under that age. The first of these upon the subject, "My Visit to the New York Aquarium," was read by the head-master, and the prize, Bryant's translation of the Iliad, awarded to Benjamin B. Smith. The second, "The Zoological Garden at Philadelphia," was read and the prize awarded to Mark Antony De Wolfe Howe, Jr. The same pupil received the prize for the highest scholarship during the year, eighty-five marks out of a possible one hundred.

After the exercises a bountiful collation was served, the boys of the school waiting upon the guests.

**NORWICH UNIVERSITY, VERMONT.**—The commencement exercises at this college began June 23d, with the baccalaureate sermon by the Rev. F. Weston Bartlett, A.M., chaplain of the university. On Wednesday evening the cadets' concert took place. On Thursday the graduating exercises were held and the degrees were conferred. Upon the stage was the Bishop of Vermont and several of the clergy, with distinguished gentlemen of Vermont and neighboring States. The oration before the trustees was delivered by the Rev. E. R. Atwill, of Burlington, the subject being "Control." This was listened to with great attention and was very able.

On the parade, at 3 o'clock P. M., the military part of the exercises occurred. These were the usual infantry, artillery, and fencing displays. In the skirmish drill each cadet fired twenty rounds of ammunition, which, with the rapid breech-loading arms, kept up an incessant rattling. In the evening the president's reception and cadets' ball came off.

The next term will open September 1st, and the indications are that a large class will enter. Capt. C. A. Curtis, of the regular army, is president, and is making great exertions to secure the prosperity and permanency of the institution.

**ST. HELEN'S HALL, PORTLAND, OREGON.**—On Thursday, June 20th, the closing exercises of this school took place in the school-room. The first exercise was an essay in German by Miss Ellen A. Stephens, which manifested considerable fluency in that language; and was followed by another in English, on "The Flowers of Oregon," by the same young lady. The other graduate, Miss Ella Woods, read a thoughtful essay on "The Silence of Growth." Both compositions were interesting, and attest the care and thoughtful study of their writers.

Testimonials to those who received the highest possible marks for attendance, studies, and deportment for three or more consecutive months, were awarded to the following young ladies: Ellen A. Stephens, Caroline Strong, Elizabeth C. Lewis, Frances P. Burnside, Ella Harding, Evelyn S. Lewis, and Caroline C. Glisan.

A much longer list of those who had received perfect reports for other periods of time was read by the bishop of the diocese. It comprised seventeen names. A commendatory certificate was given to Miss Jenny Lombard, who belonged to the graduating class, but was prevented by ill health from taking the full course which would have entitled her to a diploma.

At the conclusion of the exercises Divine service was

held in St. Stephen's chapel, and the bishop delivered an excellent address on "Simplicity." In the beginning of his address the bishop gave an account of the condition and work of the school during the past year. Ten resident teachers have been employed and two additional non-resident teachers of languages. The number of pupils in attendance has been 132. Of these 36 were boarders and 96 day pupils. There have been 69 pupils in the musical department, 38 in the art department, 30 studying algebra and the higher mathematics, 43 studying Latin, 27 French, and 13 German. The number of pupils is considerably larger than for the previous year, though not so large as in the year 1872. The graduating class is the smallest that the school has had; and of the five comprising it at the beginning of the year, only two have continued to the end and to the attaining of their diplomas. With these variations this last year has been one of marked improvement in the condition of the school, and of special encouragement and satisfaction to all engaged in its management. The general health of the boarding pupils has been remarkably good, and, except in a few chronic and constitutional cases, there has been little occasion for the service of a physician or use of medicine. This is attributed to the general healthfulness of the city of Portland, to the regular habits of the pupils, and their avoidance of late hours and the excitements and dissipations that induce so many of the ills that beset the life of young girls.

**KEBLE SCHOOL, SYRACUSE, N. Y.**—The closing exercises of this school took place on Tuesday June 25th. The large school-room was tastefully decorated for the occasion, and the motto of the school, *Qualis vita Finis ita*, shone in bright letters on the eastern wall. The following seven young ladies of the graduating class read essays at the morning session: Harriet Rumrill Elsler, Sturbridge, N. Y.; Hannah Cornelia Elsler, Sherburne, N. Y.; Louise Minerva Randolph, Sherburne, N. Y.; Phoebe Peters Moyses, Fulton, N. Y.; Edith Emily Clarke, Syracuse, N. Y.; Helen Sophia Everson, Syracuse, N. Y.; Lucia Eugenia Knickerbocker, Watertown, N. Y. The young ladies gave utterance to sensible ideas in clear, well-chosen language, with a noticeable absence of "gush" and of straining after fine writing. They read modestly, and yet distinctly.

In the evening the school-rooms were crowded to their utmost capacity. After singing by the choir of St. Paul's church, an address was delivered by the Rev. Dr. Huntington, of Worcester, Mass. He said that the object of a Church school for girls was the development of womanliness, of Christian womanliness, of cultivated Christian womanliness; and that the ideal of womanliness, as by Holy Scripture gives it, is helpfulness. He spoke extemporaneously, in a terse, conversational style, and closed with some interesting recollections of Keble at Hursley, and of Keble College, Oxford.

The bishop of the diocese gave the diplomas to the graduates, with a parting address full of wisdom and affection. He had given with the diplomas, he said, seven Latin mottoes—one for each graduate—expressive of seven Christian graces appropriate for women. The diplomas, he said, certified to two qualities, as exhibited by their recipients: qualities requiring no special gifts and within the reach of all—diligence and obedience.

After the bishop's address and a closing hymn, Miss Jackson and her parents received the friends of the school at their parlors, and the rest of the evening was spent in social intercourse.

**BISHOP BOWMAN INSTITUTE, PITTSBURGH, PA.**—The closing exercises of this school were held on the morning of Wednesday, June 26th, in Trinity church. At ten o'clock Divine service was held in the church, the graduating class, fifteen in number, occupying a prominent position. The service was opened by the Rev. R. J. Coster, rector of the school, who was followed by the Rev. H. S. Getz, of Warren, in an address upon "The Godly Standard of Womanly Character." The Rev. Mr. Coster then announced the award of prizes. The gold medal, the highest prize in the school, was awarded to Miss Clara E. Walton, of the graduating class. The Bishop Kerfoot prize to the senior department, consisting of two volumes of *Lays of the Scottish Chivalry and Lays of Ancient Rome*, was awarded for general excellence in the junior class; a copy of *Appleton's Art Journal* was awarded to Miss Nannie Clippinger; the bishop's prize to primary department, "Stories from Homer," illustrated, to Ivy Cluley; for Latin, Tosch's engraving from Correggio, Julie Bird McGrew; for modern languages, Studies from Raphael, Anna M. Farley; for mathematics, "The Meditareanee," illustrated, Margaret Cochran; for improvement in drawing, Annie Johnston; improvement in French in primary department, Amelia Dunn. In awarding the prizes Mr. Coster made a few remarks explanatory of each; and then bade the graduating class farewell in a few words, and gave to each a diploma when they knelt at the chancel rail, and after an impressive moment given for silent prayer, the Rev. Dr. Hitchcock, rector of Trinity church, pronounced the benediction.

**RUGBY ACADEMY, WILMINGTON, DEL.**—Mr. Charles Dudley Warner, of Hartford, Conn., delivered the annual address before The Rugby Literary Society of this school, on commencement-day.

**URY HOUSE SCHOOL, FOX CHASE, PA.**—The commencement exercises of this school took place on Thursday, June 20th, and were witnessed by fully three hundred visitors. Ury House School is the property of Mrs. Crawford, its accomplished principal, and occupies a charming site on an estate of seventy acres. The literary programme was long and varied, and upon its conclusion the Committee upon Prize Declamations, consisting of the Rev. Messrs. Newlin and Nelson, and Prof. O. H. Kendall, of the University of Pennsylvania, decided that awards had been meritiously gained by Masters Smith, Wyeth, and Roberts, in the order given, with special honorary mention of Francisco Valdes. A large number of medals and prizes were given for excellence in school work and fidelity to duty, including a gold medal to the pupil who had been most faithful, and who had attained the highest average for the whole year. This testimonial was conferred upon Charles E. Warburton, Jr. The "John V. Craw-

ford" gold medal, for the best English essay, was awarded to S. Decatur Smith, Jr., and several prizes were conferred upon Master W. D. Roberts. When the commencement exercises were ended, the visitors were entertained at a bountiful lunch, and in the evening a reception was held, with music and dancing.

**COTTAGE SEMINARY, POTTSSTOWN, PA.**—The twenty-eighth annual commencement of this school took place on Wednesday, June 19th, a large number of persons being present. The graduating class numbered four, being Miss Nellie Page, of Williamsport; the Misses Grant and Glover, of Shenandoah; and Miss Besie K. Kennon, of Saint Clairsville, O., the last named being the valedictorian. Her address was well prepared and displayed much ability, and was much admired for its chasteness of style and distinct enunciation. The response by a member of the senior class—Miss C. de Figuiere, of Brooklyn, N. Y.—was very appropriate and beautifully rendered. The musical portion of the exercises was quite equal to the standard of excellence for which this school has been always known, under the instruction of the Misses Butler.

During the past year this seminary has maintained its usual numbers and efficiency, and the applications for the next session are much more numerous than those of last year. The larger part of the pupils will return next fall.

**EPISCOPAL FEMALE INSTITUTE, WINCHESTER, VA.**—This school, under the charge of the Rev. Dr. Wheat, held its closing exercises recently. The Winchester *Times* says:

Diplomas and a star medal were conferred on the following members of the senior class of 1877-78: Misses F. Irene Bacon, Fernandina, Fla.; Nellie S. Chanceller, Parkersburg, West Va.; Maggie V. Denny, Winchester, Va.; Kate I. Harris, Baltimore, Md.; Grace D. Lee, Clarksburg, West Va.; Lena L'Engle, Jacksonville, Fla.; Sophia Rathbone, Parkersburg, West Va.; Emily S. Strayer, Shenandoah county, Va.; Flora Smith, Clarkburg, West Va.; and Willie A. Walton, Culpeper, Va.

Medals were awarded to Miss J. L. Castleman for most excellent penmanship, to Misses L. E. Barclay and A. M. Henderson for excellent penmanship, and to Miss G. E. Bostick for improvement in penmanship; to Miss K. I. Harris and Celeste Baldwin for composition, and to Miss Emily and Celeste Baldwin for calligraphy.

In the department of music medals were awarded by Prof. J. A. Ide to Misses F. Irene Bacon, Annie M. Conner, Die M. Despard, Nannie E. Ott, Flora Smith, Emily S. Strayer, Bertha Beall, Gullie E. Bostick, May Hundley, and Willie A. Walton.

The Bishop Pinkney Medal, to be presented to the best girl boarding in the institute, was awarded to Miss Celeste Baldwin, of Waverly, Md.; another medal, commissioned by the Rev. J. R. Hubbard to be presented to the next best girl, was awarded to Miss Willie A. Walton, of Culpeper county, Va.

**Home Department.**—Medals for neat and orderly arrangement of rooms, and neatness of personal apparel, were conferred on twenty-seven of the boarding pupils, who vied with each other in keeping their rooms in neat and proper order, that visitors at any hour of the day could find no disarrangement of furniture or articles of dress.

For other Collegiate and Academic see last page.

## NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter. *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

## MARRIED.

On Tuesday, July 2d, at the residence of E. D. Bronson, Esq., Amsterdam, N. Y., by the Rev. William N. Irish, D.D., Enoch H. CURRIER, of New York City, to CHARLOTTE A. LEWIS, of Oxford, N. Y.

## DIED.

On Sunday, July 7th, at Riverdale-on-the-Hudson, GEORGE S. APPLETON, in the 57th year of his age.

Entered into rest, at Germantown, Phila., July 2d, BERTHA TUDOR, widow of the late Silas C. Byram, and daughter of the late Henry Tudor, of Newburgh, N. Y.

In Georgetown, D. C., on Thursday evening, July 4th, 1878, GRACE HAYDEN, youngest daughter of C. W. and E. C. Hayden, aged 7 years, 6 months, and 8 days.

Entered into rest, at Newbern, N. C., June 15th, 1878, after a sudden illness, of diphtheria, SUSAN ISABELLA, younger daughter of George H. and M. J. Roberts, in the 9th year of her age. "He shall gather the Lambs with His arm, and carry them in His bosom."

Entered into rest, at the rectory of Christ church, Red Hook, Dutchess Co., N. Y., on Thursday, July 4th, WILLIAM CONSTABLE, aged nine months and twenty-eight days, youngest son of the Rev. John W. Moore.

Entered into rest, on June 27th, 1878, at Cuba, Allegany Co., N. Y., CALVIN T. CHAMBERLAIN, aged 82 years, 6 months, and 22 days. He was for twenty-six years senior warden of Christ church, Cuba. "In the communion of the Catholic Church; in the confidence of a certain faith; in favor with thee, our God, and in perfect charity with the world."

Entered into rest, May 5th, after a brief illness, WILLIAM ALLEN SHAW, M.D., aged 73 years, senior warden of St. Paul's church, Wickford, R. I., and a physician of more than ordinary skill and intelligence.

At South Salem, N. Y., June 25th, 1878, MR. STEPHEN LEWIS HOYT, aged 64 years, 6 months, and 4 days, late junior warden of St. John's parish, Lewisboro', N. Y.

## IN MEMORIAM.

Entered into rest, at Cambridgeport, Mass., on the 29th day of June, A.D. 1878, Festival of St. Peter, RUTH LOUISE MOREY, beloved wife of Philemon Morey, and daughter of the late Capt. William Rider, of Newport, R. I. "In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a

reasonable, religious, and holy hope." "Many daughters have done virtuously, but thou excellest them all." Resurgam.

## OBITUARY.

JAMES W. CLARKE.

Mr. Clarke died at his residence in Oxford, Chenango county, N. Y., on Sunday, June 30th. He was the oldest son of the late Ethan Clarke, was born at Brookfield, Madison county, in the year 1815, and removed with his father's family to Oxford about 1821, where he resided continuously until his decease.

Few men were the equal of Mr. Clarke in point of business capacity, judgment, and foresight, and his integrity and truthfulness were never questioned. By his energy, attention to his work, and great capacity he built up and carried on for a long series of years what was for the locality a large mercantile business. In 1864 he established the First National Bank of Oxford, and became its president, which position he held at the time of his death. The bank was from the start a successful venture, and that it was so was owing in a large measure to his guidance, foresight, and wisdom. The instances are rare where a man without effort, without self-seeking, has been so much looked up to, and in whose judgment and capacity such implicit confidence has been placed. For long years Mr. Clarke has been closely identified with St. Paul's church, first as a vestryman, and for the last twelve years as one of its wardens.

For several successive years he was a member of the Diocesan Convention of Central New York. Twice he was its representative in the General Convention, and at his decease was a member of that body. Oxford Academy has also shared in the labors which he has been willing to bestow upon matters of public and universal interest.

Public appreciation of Mr. Clarke is second, however, to that which was ever felt and accorded by his family and immediate friends. He leaves these scenes with a lasting record as a devoted husband, a loving father, a kind and affectionate brother, and a reliable friend. His loss can hardly be estimated. Time and events will tell and surely demonstrate how great it is. His death is a shock to his family, to his friends, to the Church, to the bank, to the academy, to society—a shock few if any can now fully realize. The loss to all these, however, can scarcely equal the gain which is his in exchange for his happy surroundings here. Joined to the large number of relatives and friends who have gone before, he awaits the coming of the loved ones whom he has left here but for a time.

## ACKNOWLEDGMENTS.

The treasurer of the Bishop Seabury Mission, Faribault, Minnesota, gratefully acknowledges the receipt of the following offerings for Seabury Divinity School since his last acknowledgment: Grace church, Lockport, N. Y., \$36.10; Mrs. E. Cullum, \$150; Ladies' Society, Trinity church, Geneva, N. Y., \$25; "S.", \$2; "A Friend," \$8; Mrs. Auchmuty, \$250; H. O. Moss and wife, \$50; C. H. Webster, Jr., \$1; Mrs. Mary L. Lyman, \$10; Mrs. C. K. Averill, \$10; Thomas Fatzinger, \$10; Miss H. A. Wheeler, \$5; J. S. Carpenter, \$50; E. Ferguson and sister, \$200; Bequest of Mrs. D. Puse, \$50; J. N. Whiting, \$15; "B.", \$5; Episcopal City Mission S. S., Boston, \$16.65; Mrs. H. R. C. Stevens, \$2; "Anonymous," \$5; the Rev. F. Courtney, \$10; Mrs. George H. Corliss, \$30; Church of St. John the Evangelist, Stockport, N. Y., \$8.55; Miss C. L. Wentworth, \$15; Mrs. J. E. Sweet, \$1; Mrs. M. Balster, \$1; the Rev. Benj. R. Phelps, \$2; "From Dr.", \$5; W. B. Douglas, \$100; "S." \$2; "Tithe money," \$5; Special offering (Easter), St. Paul's church, St. Paul, Minn., \$12; Special offering (Easter), St. Luke's ch., Baltimore, Md., \$10; S. S. class, "Seekers after Wisdom," Church of the Good Shepherd, St. Paul, Minn., \$4; Mrs. Kate Swan, \$15; St. Saviour's church, Maspeth, N. Y., \$25.22; Ladies' Sewing Society, Trinity church, Geneva, N. Y., \$25; S. S. All Saints' church, Portsmouth, O., \$15; S. S., Trinity church, Haverhill, Mass., for "Daily Bread," \$18.

## SPECIAL NOTICE.

TO THE SUPPORTERS OF SCHOLARSHIPS IN THE CAPE PALMAS FEMALE ORPHAN ASYLUM, AND THE GIRLS' SCHOOL, CAPE PALMAS, LIBERIA:

Intelligence recently received gives information that, because of the immediate necessity for thorough repair of the building in which both these schools are held, the services will be indefinitely suspended after July 1st. Meanwhile provision will be made for the care-taking of those of the children who are entirely dependent. To this purpose Scholarships will be applied so far as those so dependent are the usual beneficiaries of such Scholarships. Upon all other Scholarships a time allowance will be made for the number of months (beyond the usual vacation) that the institution remains closed; or, in other words, an equitable adjustment will be made with each contributor.

JOSHUA KIMBER, Secretary,  
MISSION ROOMS, 23 BIBLE HOUSE,  
NEW YORK, June 26th, 1878.

## THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding Secretary, Box 774, Hartford, Conn., or to the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

## THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, \$10.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

## ART DEPARTMENT.

## DRAWING IN THE PUBLIC SCHOOLS.

Beyond mere compliance with that recent act of the legislature which requires that "industrial and free-hand drawing" shall be taught in all the public schools in the State, the Board of Education of New York city has during the past year caused the study to be introduced into all grades of both the primary and grammar schools, in what appears to be an effective manner. The first public exhibition of the drawings of these various schools was lately opened at the hall of the board in Grand street. These results, systematically arranged by grades and by schools, show that a great amount of good practical work has been done in the matter of elementary instruction.

The system adopted for this course of study is one devised by the Drawing Teachers' Association, which has devoted considerable time and attention to the subject. From the fifth and sixth grades of the primary schools are common objects represented by straight lines, without perspective effects. In the fourth grade some attention is given to curved lines and symmetry. The drawings of the third grade exhibit combinations of simple curves, with plane figures. In the second grade pottery forms begin to be introduced, with some of the preceding exercises continued. Memory drawings are a prominent part of the work in the first grade. The exercises here also include conventional leaves from copy, and symmetrical arrangements of these leaves to form rosettes. The lessons throughout the primary department may be referred to four classes: *First*, as taught from dictation, illustrated on the blackboard; *second*, subjects from dictation—as, for example, symmetrical arrangements of straight lines and simple curved lines about the centres of the quatrefoil, the trefoil, or hexafoil; *third*, subjects from copy; and *fourth*, subjects from memory. Mechanical aids are not permitted, and the object with teachers is to secure as firm, bold, and rapid an execution as possible.

The drawings coming from the grammar schools represent eight grades. The lowest of these repeat some of the plane figures taught in the primary department, to which are added original combinations on an axis, involving the principles derived from nature governing such arrangements—union of tangent and scant lines, balance, repose, breadth, etc. The seventh grade exhibits spirals, ellipses in various positions and different proportions, conventional lobed leaves, rosettes, leaf forms in a circle, an ellipse, an oval, and a cinquefoil. Pottery forms, botany, conventionalization, principles of surface decoration, leaves from nature and plane figures memorized, form the work of the sixth grade. The next higher class shows designs for borders, tiles, and wall papers—many of which are creditable, too, for such young designers. To the flower forms and original designing, historic ornament is added in the fourth grade. In the third grade are introduced original designs of vase forms, decorated and without perspective effect, with designs to cover surfaces and textile fabrics. Perspective leaves and flowers from nature come from the rank in advance of this, while the first grade, besides designs for industrial purposes, produce drawings from the round and antique vase forms, shaded. It is evident from the results exhibited that there has been no sparing of pains to bring this part of the public school work up to a high standard of excellence. It is now required moreover as a part of the general scheme that pupils of the common schools must have an elementary knowledge of drawing, such as these schools provide for, before they can be admitted to the higher public schools of the city. The incentive to diligence in the study of this branch becomes in this way as great as in any other study. Those who would be otherwise careless in the matter cannot afford to be so when it is made one of the tests of promotion, like arithmetic or spelling. It is found in these schools that any subject of study in which there is no examination, or for which there is little responsibility, is very likely to decline.

The exhibition of drawings at the Normal College, on June 27th, showed abundant and careful

training of the young ladies who are received there from the public schools. This is rather to be considered to the credit of the college by itself than of the now general course of instruction. For the thorough and careful system in drawing already noted as a present feature of the common schools has not been sufficiently long in operation to have furnished its best results of preparation among the pupils who have already been advanced from these schools. The fundamental principles of drawing have been taught to the students in the Normal College for the first year. They are trained to judge of distances, to draw firm, bold lines in a clear and delicate manner; to draw, free-hand, a course of plane geometric figures, concentric figures, reversed curves, historic ornament, easy designs accompanied by written dictations of the same by students, and original combinations of right and curved lines on geometric bases, and designs after plant forms. They come the second year to linear perspective, taking problems from lessons on the blackboard, and also working them out from memory on another scale. They are taught outline from geometric solids; construction of arches and architectural adornment; plane geometric figures drawn with instruments; plants and insects drawn preparatory to design; designs for lace; drawing from plaster models of fruit and plants; outline drawing on the blackboard, with practical application of perspective rules. The work of the third year is represented by drawings in light and shade from plaster models and from manufactured and natural objects. During this time they review perspective, and are encouraged in producing original designs. Several of the pupils have shown during the year past considerable aptitude in designing for manufacturing purposes.

Miss Covell, who has for several years had charge of the drawing department of this school, is entitled to praise for her intelligent and faithful work. A very great advantage is given the twelve hundred pupils of this school in the art instruction which they receive. And with the system of art training developed as it is in the common schools, the grades follow a regular succession from the lowest division of the primary school to the graduating class of the college. In this way girls now have a fair opportunity opened before them in the way of a preliminary training in art. They appear to fare even better than their brothers in this particular after leaving the grammar schools, as considerably more time is devoted to drawing *per se* in the Normal College than is prescribed for this study in the course for the College of the City of New York. In the latter school, however, except in the commercial course, drawing is continued up to the junior year; and art is reintroduced in the senior year in the form of lectures on aesthetics for one hour each week. Special attention is given to drawing in such of the evening schools as are largely made up of artisans, to whom the study is of advantage. In the evening high school, large classes are taught architectural and mechanical drawing and free-hand drawing. In the study of the latter, art classes are divided into four sections; the third and fourth of these, in addition to work involving the principles of ornamentation, receive instruction in drawing the human head and figure from the antique. It will thus be seen, by a brief review of the scheme, that advantages are not wanting to any class desiring free instruction in drawing.

## LETTERS TO THE EDITOR.

## TRUTH VS. ERROR.

To the Editor of THE CHURCHMAN:

Although the following remarks are apparently of a simply secular subject, they are in reality in the cause of *truth* against *error*, and as such it is hoped that they may be permitted to have a space in your pages.

One sometimes wonders with what eyes, or artificial glasses, reviewers often look over the pages of a book. For instance, there were two reviews on the list in your last week's issue which seem to us to confound all distinction of right and wrong. The first one, on "The Universe of Language," condemns that book as taking part in favor of the so-called spelling reform; whereas, in fact, its

efforts are exactly in the opposite direction—arguing *in toto* against the schemes now so prevalent for that purpose.

It was also, as we happen to know, with intense earnestness and anxiety that the author took up that topic, feeling, from the distinguished persons in connection with it, and from the very active means they are now putting in operation, that our language was likely to become a victim unless the whole matter were fairly laid before the public; and that nothing, therefore, could be more timely and necessary, if we value its preservation in its purity, than just such a work, in exposition, as this.

The reviewer seems also to have wholly overlooked as of "real practical value" the great classification of vowel sounds, showing the remarkable unity, even to details, which runs throughout them in all languages, both ancient and modern, and which fact—exhibited for the first time in this book—wonderfully testifies to the interesting and important position taken by prominent philologists as to a single mother-tongue; and if so, why not of a single original race, or *pair* of human beings? Thus *very much* of importance, even in a religious sense, appears to us to lie in the demonstrated theories of the work referred to.

Of the other book notice alluded to, the subject is "Phonetics," which lies at the very foundation of the schemes for new spelling; yet this is spoken of very commendatorily (possibly, however, not by the same writer).

The phoneticists seek complete "revolution" in our language. "This," says a distinguished English writer, "is their key-note, and a revolution to be often repeated." Of the above work, however, we say nothing, as we have not yet seen it.

JUSTICE.

We regret that "Justice" has taken so narrow a view of THE CHURCHMAN's criticism on "The Universe of Language." If she had read the review more carefully, and had appreciated the many various aspects of "spelling reform," she might have been saved from the serious mistake she has made.

There are in every line of progress several classes and kinds of reformers, and very often those who are professedly striving for the same ultimate end stand in direct, if not bitter, antagonism to those who seek to reach that end by a method different from their own. It is quite true that both the late Mr. Watson and the daughter who prepared his book for the press, have shown themselves opposed to a particular kind of "spelling reform" suggested and advocated by certain other philologists; but it was manifestly because they had a system which they thought to be superior.

We question the soundness and the practical value of every system of the kind, and we intended to be thus understood in our review of "The Universe of Language." We here reassert what we said previously, namely, that the main design and purpose of the work are purely visionary. And we add, moreover, that we are particularly opposed to the system advocated in its pages, for the reason that if it could be adopted, which is utterly impossible, it would tend to destroy the individuality and identity, not of the English language alone, but of all the others, which Mr. Watson seeks to bring, through the "simplification of orthography," under a "uniform system of notation."

We read the book in question with our own "eyes," and without "artificial glasses." Our natural vision was not warped by preference for any special method of reform in language. We doubt the wisdom of all forced processes of change in that field. We believe that every artificial scheme will prove visionary. Some are, however, more absurd than others, and that proposed by Mr. Watson and his daughter is, in our opinion, to be numbered among those most chimerical.

"The classification of vowel sounds" referred to is, no doubt, of value. It has an important bearing on the history and nature

of language. It is a perfectly legitimate subject of investigation. Any such presentation of the science of "Phonetics" might be "spoken of commendatorily," provided it was truly scientific. But the classification which Mr. Watson presents was made—if his own words mean anything—not for the purpose of showing what the language is, but as the foundation of a proposed change, not a great change in the English, we admit, but a change nevertheless, and therefore, presumably, a proposed reform.

In order to show that we have not fallen into any "error," or misrepresented the declared purpose and end of the volume under review, we quote a few of the many passages on which our opinion was first based. We think that they fully warrant what we said, and that they bear out the statement made in one of the leading papers of Boston in its notice of the work—namely, that *Miss Watson believes as earnestly as did her father in the necessities of a reform in the language.*

In the first place, we call attention to the preface, written by Miss Watson, and intended, we had assumed, to inform and enlighten all readers concerning the nature and purpose of the work itself. It begins thus:

The Hon. Mr. Mori, when commissioner from Japan to the United States, said, at the close of his visit, that it would be to him a gratification to introduce the English language for common use into his own country, but that its spelling would be an insuperable objection.

The present writer, on reading the speech which contained this information, immediately recalled to her mind a system of her father's, with which she had been familiar in his lifetime, but which had ever since remained among his manuscripts. It occurred to her that this, from its simplicity and practical as well as philosophical basis, might be one by which our noble English could be prepared for the use of those distant and now newly-rising countries of the East.

It appears, therefore, written out on the very fore-front of the book, it is declared in its opening paragraph that it was published as a system which would remove "the insuperable objections" to the "spelling" of the English language. With this end in view she "immediately applied herself to prepare, from the papers referred to, that system for publication." But an obstacle delayed her, "until a late convention of the philological societies of Philadelphia" brought the subject before her mind. In what shape it came she herself tells us :

From the great interest expressed at that convention toward revising the orthography of our language, and the public attention which its discussions excited, the writer has now been induced to complete her work.

We turn from the first to the last page, from the opening to the closing paragraph, and we find, in the shape of an appendix, headed "Spelling-Reform Association," the following:

Wrote Mr. Watson, at the first introduction of new letters: "The object of the author of the 'Funetic Primur' and my object are identically the same, but we have taken opposite paths."

Could a plainer declaration be made as to the purpose of this book? When the author asserts that his object is "identically the same" as that of those who would introduce at once, and through our public schools, this system of phonetic spelling, is a reviewer to be blamed if he believes the assertion thus made?

But the declaration was not needed. The purpose appears on nearly every page between the two passages which we have quoted. Mr. Watson proposes one system, other men advocate something different. But the object is in every case "the same." Various reformers suggest "opposite paths." We have, we trust, the right to say that all of them, including Mr. Watson's, are visionary, and will lead to no practical result. This was what we did say, and yet "Justice" was offended.

We give a sample of the passages to be found scattered through the whole body of the book. The author's pet dream was what he calls a "uniform system of notation," that is, of spelling; for sounds must in every writ-

ten language be represented by *signs*, and the uniformity desired cannot be secured without more or less change in the signs now used. He saw it plainly enough, though "Justice" does not see it. He says (p. 72):

A reform in our own, or any other orthography, must evidently require a similar, clear, precise understanding of the true and pure sounds of the language to begin with, and on these to form its simple uniform spelling. This appears to the writer to have been the want in all the modes of reform hitherto attempted, and a principal cause of their general failure. . . . Does it not need, for the very first step in such case, to combine and harmonize efforts, some mode not empirical or arbitrary, but natural, simple, practical, which will commend itself to the common judgment, and so receive the approval of all?

Mr. Watson has, moreover, taken pains to state distinctly his object and purpose. It will be found under the head of "Author's Introduction" to Part Second, p. 125:

The object of this work is primarily to classify the vowel sounds, and so to facilitate the acquisition of the pronunciation of all languages by a universal method of notation, by which the same sounds in all of them are indicated by the same exponent, and, as a natural result, the introduction of a systematic mode by which to simplify their orthography.

In our review of the book we might have examined critically the system proposed, and might easily have shown, to the satisfaction of every thorough philologist, its weakness and glaring imperfections. We preferred to express mildly and briefly our dissent from its declared object and purpose, namely, "the introduction of a systematic mode by which to simplify orthography."

The notice on "Phonetics" was "by the same writer." That book can stand on its own merits. It was put forth not in the interests or any scheme of "reform." It is strictly scientific in its methods. It gives facts, presents an analysis of the language as it is in a way that deserves commendation. But Mr. Watson and his daughter had other ends in view. Their ambition exceeded that of ordinary philologists. They have sought not only to reform orthography, but also to bring all the known languages of the world under the same classification, and so to clear the way for the final establishment of one common tongue, both spoken and written. If we have overlooked the bearing of their efforts on the question of a "single mother-tongue" and the unity of the race, they have manifestly forgotten the curse pronounced at Babel. And, in "a religious sense," their attempted change or reform, whatever it be called, might by some be pronounced presumptuous, if not impious.—[ED. CHURCHMAN.]

#### "ST. JOHN THE BAPTIZER."

To the Editor of THE CHURCHMAN:

Is there any new law of biblical nomenclature which renders it necessary to abandon the time-honored designation of the forerunner of our Lord, and to call him "John the Baptizer"? In the Authorized Translation of the New Testament he is called John the Baptist, and the Calendar of the Prayer Book marks June 24th as "The Nativity of St. John Baptist." In the collect for that day we address God "by whose providence Thy servant John Baptist was wonderfully born." Why should we change the language of our English Bible and the nomenclature of the Prayer Book, and *boil down* (no other words will answer) the vigorous expression "John the Baptist," or "John Baptist," to the feeble "John the Baptizer"?

Much has been said (in THE CHURCHMAN and elsewhere) of unwarranted innovations, and altering the accepted nomenclature of the Church. I heartily agree with the objectors that all such things are useless and harmful affectation, by whomsoever practised. In this case is it not something even worse? namely, the abandonment of a title sanctioned by the highest Church usage, and given to our Lord's messenger ever since the English language has been spoken, and substituting therefor a

designation which is as feeble as it is pedantic. The rising generation will certainly not be brought thereby to any greater (if so great) reverence and respect for the greatest of the old covenant worthies so described.

The only excuse that I can imagine for this innovation on a received and highly sanctioned title is the fear of being misunderstood to mean that St. John "ὁ Βαπτιστής" was a modern Baptist. Such an excuse is as unworthy surely as the fear is unreasonable. If the same idea be followed out, a new glossary will have to be devised for much of the New Testament—"predestinate," "elect," "saint," "deacon," "elder," "angel," and other words too numerous to mention, would have to be given up, to say nothing of "the Lord's body," "the Church," and sundry other expressions.

By all means let us follow the Church's language, and have that grand old name which every English-speaking Christian has learned to honor and reverence, "St. John the Baptist," or "St. John Baptist," back again.

CHARLES M. PYNE.

Central Falls, R. I., June 28th, 1878.

#### A QUERY.

To the Editor of THE CHURCHMAN:

Why is it that some clergymen are so irreverent in their actions while conducting the service? I have seen them (while reading prayers) twist their beards, handle or open all the books within their reach, and even make frequent attacks on their nose, and, while repeating the Creed or singing, make most ludicrous movements of the body. Why should not the whole congregation keep time with the music? True, it would create laughter. But what of that! It would only be following an example. Surely every habit, unseemly or peculiar, should be religiously avoided, as such things most certainly hinder the growth of a parish.

A LADY READER.

#### RELIGION AND THE THEATRE.

To the Editor of THE CHURCHMAN:

Under the heading "Actors and Lent" several correspondents have given their views, bearing mainly on the attempted reconciliation of the theatre and the Church. The question whether an actor can play in Lent is somewhat like the question, Can a man get drunk on Sunday or gamble on Christmas? The choice deliberately made of the theatrical profession devolves on a man a compliance with all its duties at all times. But it is the choice itself of this profession which requires him to decide the question, Can I take it, and be a Christian? Now, however many "communicants" may be found among actors, how many bishops and deans may "kindly patronize" the theatre, my answer to the above question is decidedly No, because the actor's profession, like the liquor dealer's and the gambler's, is a wicked one. And it is so because:

1. The great majority of operas, plays, and farces are licentious, pandering to the worst passions of the idle and corrupt, setting a premium on vice and sneering at virtue, abounding in oaths and indecent jests. There are said to be a few pure plays, but to discern these, and patronize these only, requires an amount of "good taste" (not to say religious sentiment) possessed by very few.

2. The theatre has in all ages been the first lesson learned by the beginner in vice. It stands at the entrance of a way-station on which are the race-course, the liquor-saloon, the brothel, the gambling-house, and the end—death. When a young man sets out to be a rake he begins first of all with the theatre.

3. The theatre, by exacting large outlays of money and giving little in return, encourages extravagance. It also compels late hours and waste of time. Its surroundings are the resort

of the idle and the vicious. Where the theatre is, the bar-room and the brothel are usually not far off.

Nor am I entirely ignorant of what I am talking of. I have been considered a veteran theatre-goer. During ten years of my life I rarely missed an opportunity of attending the theatre. I have seen all sorts of plays, in all sorts of theatres, both the "high-toned" and cheap. I have seen nearly every living American actor and actress of note.

A few years ago I determined to live a Christian life—result: I do not go to theatres now, and I try to keep every one else from going. Why? My observation teaches me that religion and the theatre are two conflicting things.

KAPPA.

Washington, D. C., June 29th, 1878.

#### A HINT TO "REFORMED EPISCOPALIANS."

To the Editor of THE CHURCHMAN:

The following extract from Dr. Thomas Fuller's "Good Thoughts in Bad Times" is commended to the consideration of the "Reformed Episcopalians":

ATOMS AT LAST.

I meet not, either in sacred or profane writ, with so terrible a rout as Saul gave unto the host of the Ammonites, under Nahash their king, I. Samuel xi. 11: "And it came to pass, that they which remained were scattered, so that two of them were not left together." And yet we have daily experience of greater scatterings and dissipations of men in their opinions.

Suppose ten men, out of pretended purity, but real pride and peevishness, make a wilful separation from the Church of England, possibly they may continue some competent time in tolerable unity together. Afterwards, upon a new discovery of a higher and holier way of Divine service, these ten will split asunder into five and five, and the purer moiety divide from the other as more drossy and feculent. Then the five in process of time, on the like occasion of clearer illumination, will cleave themselves into three and two. Some short time after the three will crumble into two and one, and the two part into one and one, till they come into the condition of the Ammonites, so scattered that two of them were not left together.

I am sad that I may add with too much truth that one man will at last be divided in himself, distracted often in his judgment betwixt many opinions; that what is reported of Tostatus, lying on his death-bed, *in multitudine controversiarum non habuit, quod crederet;* amongst the multitude of persuasions through which he had passed, he knoweth not where to cast anchor and fix himself at the last.

#### A CONTRAST.

To the Editor of THE CHURCHMAN:

The Nation, speaking of Dr. Woolsey's recent "Political Science," and of his condensed creed that "the regulative, purifying, and reformatory principle needed in modern society is the Christian religion, which, if believed to be true, is fit to be the controlling, permanent force in human nature," says that the masses "now look on Christianity as a cunningly devised fable, intended to reconcile the poor and unhappy to their lot; and when the prosperous classes, of whom believers are mostly composed, preach it to them, they reject them as interested wittinesses."

Does it not, in truth, look as if modern society, or rather its guardian—the Church of Christ—were nursing a viper in its bosom by shutting the doors of its temples to the working class? None need its education more; yet the lower strata of Protestant Christendom are fast falling into atheism and a more or less pronounced communism. It was not so eighteen hundred years ago.

It was my privilege, until recently, to

worship in a church which preached the Gospel to every creature who cared to come; and indeed "compelled them to come in" by its manifold parish work. It teaches its young men and maidens and matrons, and even little children, daily lessons in practical Christianity. Among its institutions (quietly but amply supported) are a home for the aged, a temporary shelter for the unprotected, a parish school, sewing-classes, a *crèche* for working women's infants, a working-men's club—the outgrowth of a vigorous Bible-class. This club is firmly fixed on the idea of co-operation, supporting its members in illness, supplying coal at wholesale rates, having a \$1,000 library, which by charging five cents a book supports and endows itself, and having in prospect a reading-room and restaurant, and perhaps a model lodging-house. To do some work in such a working parish was one of the amenities of town life.

A brief suburban residence enforces the conviction that freedom of worship is not one of our boasted free institutions, and that American Christianity languishes in consequence, at least among the middle and lower classes, nor among them only. The country parish I refer to is the only Protestant church in a thriving community. With an able and popular pastor, no debt, nothing ultra in its service or discordant in its composition or inconvenient in its situation, and a large congregation Winter and Summer, one would think that such a parish would be a specially prosperous one. And so it seems, looking at its huge pew-rents (higher than many city churches), its \$8,700 salary to its rector, and \$3,478 running expenses; but it gave last year to outside charities only \$297 (Infirm Clergy Fund, \$45; foreign missions, \$97; and domestic missions, \$155); to a local charity, \$104; and to parish poor, \$194—only \$595 in all. And the treasurer reports a deficit of \$841.

But the spiritual welfare seems even worse. We were told there were not four men at the Ascension-day service, and not a dozen at the annual Easter meeting. There is no weekday service and no work among the poor. Indeed almost the only parish work is a Sunday-school for the better classes. It is needless to add that one seldom sees a plainly dressed person enter its doors. The poor know they are not welcome, and must be content with seats in the gallery, having no Prayer Books or Hymnals. "I know of many families of moderate means," said the village doctor not long ago, "who have become Romanists because they felt they were out of place."

I have asked you to "look on this picture and on this" through a young man's eyes. Is not the contrast worth pondering?

CORRESPONDENT.

New Brighton, May 23d, 1878.

#### A SUNDAY-SCHOOL ROLL.

To the Editor of THE CHURCHMAN:

I am both rector and superintendent of my Sunday-school. I have a little blank-book, called the "The Superintendent's Pocket Register," which is ruled for the numbers of the classes, the teachers' names, the scholars' names, and squares for "marks." It will serve a school of 200 scholars a year. I pass quietly around, book in hand, marking each class myself, and at the same time observing and making or receiving suggestions. With a large school one must needs, of course, have assistants, reporting to their rector, who, by the way, in this service receive excellent practical training for superintendencies of mission and other Sunday-schools.

This is the simplest and best method I know of for securing perfect Sunday-school statistics. Some rectors have classes, which would leave them no time for the method which I have sketched rather than described. In such case the superintendent or a bright assistant could do the work.

W. L. H.

#### NEW BOOKS.

CHRIST : HIS NATURE AND WORK. [New York: G. P. Putnam's Sons. 1878.] 12mo, cloth, pp. 407.

This volume contains thirteen sermons by leading Protestant clergymen. It is put forth as the first of a series the object of which will be to present "from different points of view the current Protestant opinions of the day on themes of essential importance." The points of view presented in this opening volume may be indicated by the table of contents. The subjects are as follows: "God Ever Active in Christ," by Dr. Crosby (Presbyterian); "The Sacrificial Element in Christianity," by Dr. Bellows (Unitarian); "The Four Gospels," by President Foss, of Wesleyan University (Methodist); "Christ's Sanction to the Authority of Revelation," by W. Anderson, and "Jesus : His Self Introspection," by Dr. Armitage (Baptists); "Who was Jesus Christ?" by the Rev. Chauncy Giles (Swedenborgian); "The Magnetism of the Cross," by Dr. Rogers (Reformed Dutch); "A Live Coal from off the Altar," by Dr. Charles Robinson, and the "Witness of Christ to Himself," by the Rev. L. O. Bevan (Presbyterians); "Christ's Espousal of the Lost," by Dr. Morgan; "Christ's Law of Co-operation," by the Rev. R. Heber Newton, and "The Life of Christ the Proof of His Divine Revelation," by Dr. Washburn ("Episcopals").

There is comparatively little in the volume which brings out the peculiar views of the several denominations represented. Setting aside the sermon by the Rev. Mr. Giles, who speaks for the Swedenborgian side, and that by Dr. Bellows, who speaks, we should infer, for himself, the "points of view" taken by these different Protestants are essentially the same. There is no such variance as would warrant the keeping up of separate organizations; nor is there any more variety of opinion than would be permissible in the one Catholic Church. Whatever antagonisms may exist between the men themselves do not appear in these pages.

This is, we think, a remarkable fact. It shows that on such fundamental subjects as the nature and work of Christ there is apparently more unanimity of opinion among the leading men of all the bodies of Christians here represented than has been supposed.

The only sermon which calls for special criticism is that of Dr. Bellows. It marks, if we mistake not, a new departure on the part of conservative liberals, and is therefore worth noticing. We speak of it not because it is the strongest or most able of the collection, for it is not; but because it indicates a peculiar drift in the tendency of modern religious thought, one not by any means confined to the distinguished clergyman who appears as its author.

The sermon in question, as we have already stated, is on "The Sacrificial Element in Christianity." It deals with the origin, worth, and significance of the doctrine and practice of propitiation. It professes to respect the orthodox belief on this subject. It represents God's character as having been gradually revealed to mankind. The worship of the world has followed in its forms the history of its conceptions of God. The original idea of Him was that of a vindictive Being. "Cannibalism, which survives among the lowest races and most effete savages of the globe, in which their enemies are first killed in honor of their idols and then eaten, is doubtless only the dying echo of a system which was once universal." In other words, the sacrificial idea is the first and lowest form of natural religion.

Now mark how Dr. Bellows accounts for its presence in the Old Testament and in the earlier phases of Christianity. The theory is evidently put forth as a sort of compromise, and it is worth while to notice how much a

man who professes to hold to the spiritual idea of sacrifice, while he rejects only the literal, is willing to yield. The preacher says:

Moses found this system universally prevalent. He did not invent, much less intensify or exaggerate it. On the contrary, he diminished, modified, refined, and regulated it. To extinguish it was impossible. The best that could be done was to convert it to the ends he had in view. God was to be revealed, not now as greater than all gods, but as a God of holiness, an exacter of justice and truth; and the existing forms of the world's worship were to be turned into a ritual for the service of the true God. The multitudinous altars were all to be merged into one altar. Sacrifices were no longer to be made by anybody, anywhere, and with whatever indecent and outrageous rites a contagious orgasm and brutal fury might prompt, but at stated times and places, under precise regulations, and with conditions favorable to the refinement of the worshipper.

We quote two other passages bearing on the same point, and presenting it yet more boldly:

The object, then, of the sacrificial system of the Jews was, first, to turn to use, modify, and refine the rude elements of expression which in those ages the worship of the gods had everywhere, in obedience to the laws of human nature, taken on.

Like limiting the extension of slavery as the best means of extinguishing it in the end, Moses limited the vague and vast system of sacrifices as the best means of ultimately destroying it; and as the advocates of slavery saw that the education of the slave was the inevitable rupture of his chains, and so discouraged it, so Moses saw that the moral and spiritual significance attributed to the sacrifices of the Law, or the education of the system, was to be the irrepressible cause of its ultimate subsidence.

This idea of sacrifice has passed over into the New Testament, Dr. Bellows thinks, mainly through the efforts of an irresponsible writer:

Nothing but Christ's entire superiority to the literalism of Judaism, His own exalted and perfect spirituality, accounts for the fact that hardly a reference is made to the sacrificial system (except to condemn it) in the three first Gospels; that it is first referred to in any pointed way not till sixty years after Christ's ascension; that it is occasionally hinted at, and more seldom directly employed by the writers of the Epistles, and only carefully elaborated by an unknown writer, in an Epistle exclusively intended for the Jews, in what is called, but is not, Paul's Epistle to the Hebrews. Probably but for this unauthentic Epistle the Christian Church would have escaped the dominion of this idea in some considerable degree.

We have given the substance of what may be considered as the latest outcome of liberal thought. The theory is the shallowest we have met with; and, what surprises us beyond measure, it is taught by one who professes to hold, at least, a modified form of the evangelical Faith—one whose voice has more than once been heard in defence of the Scriptures against the assaults of the radical wing of the Unitarian body. We must say that Moses, as sketched by him, stands lower than a prophet uninspired. He not only has no revealed truth to teach, he simply attempts an unauthorized improvement on paganism. Nay more, he is a mere time-server. Yet this theory, it is claimed, "explains fully the language of the New Testament." It saves it in pretty much the same way that death cures a sick man. When this theory has accomplished its work there is no New Testament left worth speaking of.

**HISTORY OF THE ENGLISH PEOPLE.** By John Richard Green, M.A. Vol. II. [New York: Harper & Bros.] 8vo, pp. 500.

The present volume is devoted to a history of "the Monarchy," 1461-1540, and "the Reformation," 1540-1603. The story is told with much fulness of detail, and with a fairness and candor deserving of high praise. There are no foot-notes to mar the reading of the book as one continuous narrative; there is no balancing of views or opinions; no array or display of authorities, as is usual in historical works, from page to page, but simply headings to the pages, with dates and side-notes for each paragraph. Mr. Green gives his authorities in mass, at the begin-

ning of each subdivision or book of his history. He depicts with great force the lordly arrogance, self-will, and tyranny of Henry VIII., and how thoroughly he was served by that "English terror," as he terms Henry's able but unscrupulous minister, Thomas Cromwell. Edward VI. he calls "a fanatical Protestant," and his immediate successor, Mary, is spoken of in language of mingled aversion and contempt. Elizabeth, perhaps the greatest sovereign England ever had, occupies large space, as is natural and proper, considering the length and importance of her reign. Some of the coarser and more repulsive features in her character are dwelt upon unduly, as it seems to us. As for Mary Queen of Scots, the author leaves the question of her criminality as an insoluble problem, while he gives her credit for ability equal to Elizabeth's, together with equal unscrupulousness. We are sorry to see that Mr. Green indulges in the vulgar incorrectness of always calling Roman Catholics "Catholics," and applying the term "Protestant" simply to the Church of England. Apart from this and a few matters like this, open to criticism, we pronounce the present volume nothing short of fascinating, and we are confident every intelligent reader will find it so to be.

**L'ART.** Revue Hebdomadaire Illustrée. Quatrième Année. Tomes I. et II. A. Ballue, Éditeur. [Paris: 3 Chaussee D'Antin. New York: Bouton.]

Nowhere but in Paris would an art review on the plan and of the size of *L'Art* be likely to be issued or sustained. While it is true that this superb periodical has subscribers in all civilized countries, and a staff of contributors which represent the art centres of the world, it must be confessed that it could not well exist without the atmosphere of Paris and the inspirations and patronage of that seat of refinement and culture. It is now three years and six months since *L'Art* came into being, and during this time thirteen sumptuous volumes, whose pages are twelve inches by seventeen, attest the eminent character and success of the undertaking. In variety, quantity, and quality of artistic matter the work is almost encyclopediac. There is hardly a great artist in Europe whose genius has not been represented on its pages; and famous critics and experts in every branch of artistic study have given the review the benefit of their contributions.

*L'Art* presents annually what is most remarkable in the French *Salon*. It draws its illustrations also from the galleries of Great Britain, Spain, Holland, Italy, and the United States. Its readers are shown not only what is notable in the departments of painting, sculpture, and engraving, but whatever is most worthy of study in the remarkable tapestries of Europe, in the rich and varied field of ceramics, elegant lace work, and certain phases of dramatic and musical art. Take the last two volumes, for example, and even a cursory examination reveals the truly international spirit of the review which, in its devotion to the vital interests of art, cannot be accused of any narrow national prejudice.

These two volumes, covering six months of the year, contain thirty full-page etchings, some of them of singular excellence, by such artists as Unger, Chauvel, Toussaint, John Park, Jacquemart, Waltner, Milius, Lalauze, and Braquemond, and some 300 engravings, chiefly on wood, after the works of distinguished masters. We have, besides a great deal of other valuable library matter, reviews of the Paris *Salon*, Grosvenor Gallery, Decorative Art Society of New York, Museum of Luxembourg, and the Universal Exposition, and articles on Brion, Callot, Courbet, Diderot, Constable, Rubens, Van Dyck, the great engravers of the fifteenth and sixteenth centuries, dramatic art, etc., by such writers as Sidney Colvin, Eugene Vero, Jean Rousseau, Comyns Carr, Viollet de Duc, Louis Descamps, Paul Leroy, Louis Menard, Gene-

vay, and others. *L'Art* is dealing in a most attractive and edifying way with the great Universal Exposition, and on this account the review has at this time a very peculiar value.

**LETTERS TO A YOUNG CLERGYMAN.** By John C. Miller, D.D., Canon Residentiary of Rochester, Vicar and Rural Dean of Greenwich, Examining Chaplain to the Lord Bishop of Rochester. [New York: E. P. Dutton & Co. 1878.] Cloth, pp. 290.

Few works in the line of pastoral theology are more abundant in good advice, and that which can be followed, than are these familiar, earnest, and eminently practical letters by Canon Miller. They deal with the every-day duties of the ministry, and are helpful beyond almost everything we have thus far seen. They do not pretend to set forth the nature or responsibilities of the office itself. All these things are taken for granted. But they are designed to encourage, guide, and instruct clergymen in the details of their varied work.

Among the subjects dwelt upon, those concerning visitation, pulpit preparation, surplice duty, the best apportionment of time, and public catechizing, hold the most prominent place. In no work of its class have we found so much to commend or so little to question as in this. We wish it might reach the hands of every candidate for Holy Orders. It would certainly lead to earnestness, and prevent, it may be, many mistakes. Next to the necessity of a willingness to do one's duty comes that of knowing how to do it. And better help towards this second great end cannot be found than that furnished in these letters.

**RAMBLES IN WONDERLAND;** or, Up the Yellowstone, and Among the Geysers and other Curiosities of the National Park. By Edwin J. Stanley. With Illustrations. [New York: D. Appleton & Co. 1878.] 12mo, cloth, pp. 179.

The natural wonders of the Great West, and especially those of the Yellowstone region, have been frequently described. But it can be safely said that, however familiar they may have become, either through books or by travel there, every one will find these sketches of them well worth reading. It is a most impressive volume; and this comes from the fact that the author gives a plain and clear description, and does not attempt to portray the wonder or the admiration which he himself felt. The result is that the grandeur of the objects themselves reaches, directly and naturally, the soul of every reader. There is, running through the book, just enough of personal adventure to give it unity and to awaken a human interest. The subject itself was, it is true, such as could not fail to impress; but it ought to be said that the author has treated it in a way that adds much to its power. His modesty and quietness of style, and the simplicity which characterizes the whole work, are as refreshing as they are rare in writing of this kind. We commend the volume as one which, in the first place, has an abundance of things which every American, at least, ought to know, and one which, in the second place, is unusually readable.

**COTHURNUS AND LYRE.** By Edward J. Harding. [New York: The Authors' Publishing Company.]

The contents of this book, consisting of a play in five acts and some miscellaneous verses, are the work of a young English bookkeeper residing in New York, who has given to poetry the scanty leisure of his mornings and evenings. There is enough of merit in the volume to show that the writer has considerable talent, which, properly cultivated, might make future literary ventures a success. But his taste is greatly at fault, and he does not understand the value of weeding and pruning.

**SHAKESPEARE'S COMEDY OF AS YOU LIKE IT.** Edited, with Notes, by William J. Rolfe, A.M. With Engravings. [New York: Harper & Brothers. 1878.] 16mo, cloth, pp. 206.

This comedy has been edited on the same plan as the other of Shakespeare's plays which Mr. Rolfe has previously published. The

notes and explanations are ample for a thorough study of the original, and they equal in scholarship the best furnished by English commentators.

### LITERATURE.

A REVISED version of the Prayer Book in Arabic, for the use of the Palestine Mission, has been completed by the Rev. F. A. Klein.

THE Rev. A. E. Moule has published a Chinese version of the Thirty-nine Articles, with a commentary. The first edition of six hundred copies was sold at once, and a second is being printed.

THE appearance of the July number of the *Sanitarian* reminds us that it is an admirable thing to have in the house. A family had much better spend money in the preservation of its health than in the cure of disease.

THE Rev. B. F. De Costa has written and Mr. Whittaker has published a neat "Hand-book of Mount Desert," convenient in size and highly instructive. It is full of descriptive, historical, and geographical interest, and with its maps and illustrations, and its information as to walks, by-paths, and routes for excursions, is all that a guide-book should be.

THE midsummer holiday number of *Scribner's Monthly* will contain many interesting papers. Among other taking features will be the opening of a new story by H. H. Boyesen, entitled "Falconberg"; and an article on William Cullen Bryant, by the Rev. Horatio N. Powers, illustrated with a portrait of the great poet, engraved by T. Cole from a crayon picture by Wyat Eaton.

EVERY year the Harpers publish a volume giving a record and summary of scientific discovery and of inventions and improvements in all departments of industry. There is scarcely a topic of any general interest which has been discussed during the year an account of which may not be found on these pages. The seventh volume of this "Annual Record of Science and Industry" will compare favorably with any of its predecessors.

The *Church Journal* for July 13th begins the publication of the proceedings of the Lambeth Conference, held in 1867. They have been compiled from the original documents by William Benham for the London *Gutwardian*, and are therefore as accurate as they are complete. The fact that these proceedings have never before been published, and that the Second Lambeth Conference has just assembled, lends special interest to this publication. The first instalment covers the preliminary matters and the proceedings of the first day. Among the remaining contents of the *Journal* we wish to call attention to an article on the Diaconate, in which the Rev. Mr. Orrick ably discusses that important subject.

THE Rev. Dr. C. P. Jennings, of Syracuse, has published a very exhaustive monograph on "The Christian Treasury; or, the Church's Sources of Income." His quotations are very numerous and exact. His purpose is to show that the tithe is still binding on the Church's members, while the Christian Church enjoins still larger liberality in the way of voluntary offerings. It would be well for each Churchman, clerical or lay, to possess himself of it.

THE *Popular Science Monthly* for July is rather strikingly filled with articles of much merit and thoughtfulness. Herbert Spencer's

analysis of "Forms of Address in the Evolution of Ceremonial Government" is very suggestive, although it would appear that the obvious deductions to be made from his researches are not always such as the author seeks to prove. "Recent Experiments on Fog Signals," by Prof. Tyndall, is permanently valuable. Prof. Tenney enlightens the sea-side pleasure-seeker as to some of the curious objects to be met on the seashore, and would entice that aimless wanderer to seek enjoyment in their collection and study. "Civilization and Science" conducts the reader through a succession of social periods, and is an address of the distinguished Prof. Emil Du Bois-Reymond, of Berlin. Dr. Bain takes up the course of his remarks on "Education as a Science," which were begun last year; while Dr. Beard on "The Scientific Study of Human Testimony," Mr. Davis on the "Formation of Nebulae," Dr. Tracy on "The Question of Pain in Hanging," and Mr. Eccles on "The Radical Fallacy of Materialism," complete, with the editorial notices, the contents of a most satisfactory and richly furnished number.

### SCIENCE.

PROF. OSBORNE REYNOLDS, alluding to the collision between the "König Wilhelm" and the "Grosser Kurfürst," points out that it was a fatal error to reverse the engines of the former. The question has engrossed much of his attention, and the result of his experiments has demonstrated that a screw-propelled vessel loses all power of steering when the screw is reversed, until sufficient time has elapsed for the vessel to gather way in the reverse direction. It is proved beyond a doubt that to reverse the screw is to lose all power of steering for a time.

THE geocentric path of Encke's comet on its return to perihelion in the present year will be somewhat similar to that described by it in the year 1845, and not favorable for observations in the northern hemisphere. Dr. von Asten, of Pulkowa, has published an ephemeris for the present apparition, in continuation of his very elaborate researches and discussions referring to the orbit. According to his calculations the comet will pass its perihelion on July 26th, and will be nearest to the earth on August 21st, at a distance rather greater than the distance of the sun.

AMONG the many devices for the utilization of sewage, that of converting it into cement is not the least curious, and it has actually been put into practice at Burnley, England. The town sewage runs into settling tanks, being mixed on the way with "lime cream." After setting, the sludge is dried, and finally packed in kilns and burned, no other fuel being necessary than just sufficient coal and shavings to set it alight. "Cement clinkers" are the result; and these ground into coarse powder make the cement, which is saleable as Portland or other hydraulic cement. Either Portland or Roman cement, or agricultural lime, is produced according to the quantity of lime employed. The corporation of Burnley is said to be satisfied with the purification thus effected of the sewage, and the company working the invention finds it profitable.

AN English philosopher has devised the following means of making visible some of the complex motions of sound waves: A soapy bubble solution is made with soap and glycerine, as this makes a more lasting film than

water. A hole is cut in a piece of card-board, and a film of the solution, not too thick to produce bands of color, is made across it. The card is placed on the end of a resonating box which supports a tuning-fork. The fork is then thrown into vibrations with a violin bow, and bands of color immediately throw themselves into a pattern with vortex rings of motion and squares and bands of color.

A FIRM at Manchester, England, has constructed a novel kind of railway car, adapted for carrying meat, game, fruit, or similar perishable commodities. The car when loaded is hermetically closed, except where, by an automatic arrangement, air is taken in, and after undergoing a refrigerating and drying process, circulates over the whole contents of the car. It is then discharged through an exhaust pipe. Cars of this description will be principally used for large traffic in meat between Scotland, Liverpool, and London. They will enable importers to store their meat for several days should they find the markets overstocked.

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## CALENDAR FOR JULY.

5. Friday. Fast.  
 7. Third Sunday after Trinity.  
 12. Friday. Fast.  
 14. Fourth Sunday after Trinity.  
 19. Friday. Fast.  
 21. Fifth Sunday after Trinity.  
 25. St. James.  
 26. Friday. Fast.  
 28. Sixth Sunday after Trinity.

## THE ASCENDED LORD.

BY EMILY THORNTON.

It was a day  
 Of Oriental splendor. The bright sun  
 Poured down its sparkling rays upon the boughs  
 Of pomegranate, and fig, and olive trees,  
 That waved in majesty upon the mount.  
 Along the eastern side of Olivet,  
 Near Bethany, a footpath winding rose  
 From base to peak, and on this day our Lord  
 Trod once again this wild, familiar road,  
 Followed by His disciples. Not a word,  
 Or look, or sign, had told the scene that soon  
 Would startle them. The trees looked just as  
 grand.  
 As ever, while no sound disturbed their thoughts  
 Save the low murmur of a rising breeze,  
 That now seemed moaning through each hoary  
 tree,  
 Rustling the shrubs and grasses. So for a mile  
 They wandered, then the mountain top was  
 reached,  
 And there the Saviour paused. Perchance His eyes  
 Passed in a farewell glance the landscape o'er ;  
 Perchance His thoughts reviewed the past; for  
 here  
 He sat while weeping o'er Jerusalem,  
 That city fair, that lay in all its wealth  
 Before Him. Well He knew each minaret  
 And dome, while the grand temple's roof of gold  
 Sparkled beneath the sunlight. At His feet  
 The Cedron leaped in murmurs set to music.  
 Sadly His glance fell on shrub and bush  
 That waved in the loved garden at the foot  
 Of Olivet. There His great agony  
 Had taken place, and there the Judas kiss  
 Had met His lips ! But these sad hours had  
 passed,  
 And He was going home. Lifting His arms,  
 He spoke sweet words of blessing to His friends,  
 And as He spoke, His form was lifted up,  
 Slowly up, up, above the olive trees,  
 Where stood awaiting Him a silver cloud  
 Of dazzling beauty. Into its bright folds  
 The Saviour passed. One loving look they  
 caught—  
 One swift, bright, yearning look : then He was  
 gone !  
 The parted cloud met slowly underneath  
 His form, hiding Him well.

With steadfast gaze

Fixed on the sky, the twelve disciples stood,  
 While two men, clothed in white robes drew  
 near.  
 "Ye men of Galilee," they said, "why stand  
 Ye gazing up to heaven ? This, our Lord,  
 Which has been taken from you, will return  
 In this same manner that ye saw Him go."  
 Then turned they sadly from the spot, and went  
 Back to Jerusalem; but went alone.  
 To watch and pray, they went, alas ! alone.  
 So will we watch until  
 Thou dost return ! We know that Thou wilt  
 come  
 When it shall suit Thy will,  
 Back to this world of ours, for years Thy home !  
 We know Thou wilt not leave us always here,  
 Alone and cheerless, but Thou wilt appear  
 Again in clouds of glory—wilt draw near  
 This earth, and so fulfil  
 Thy promise. Lord, we watch Thy coming still !

We watch, but cannot know  
 The year or season, the glad day or hour !

It may be in the glow  
 Of balmy Spring, when bursts the early flower;  
 Or in the radiant, brilliant month of June,  
 When pansies bloom and roses shed perfume,  
 When birds of varied plumes are all in tune;  
 Or when the vines hang low,  
 And faded leaves the Autumn winds do blow.

It may be when some heart  
 Is filled with care, a weary with its load ;  
 When hopes and joys depart.  
 And earthly troubles prove a tireless goad ;  
 Or it may come when some are full of cheer,  
 When pressing pleasures seem to bind them here!  
 But be it when it will, some will not fear  
 Thy call, but gladly start  
 To meet the Lord they love, no more to part.

Yes ! we are waiting still  
 For thine appearing. Tarry not too long,  
 Lest sin our frail hearts fill.  
 And murmurs take the place of sacred song ;  
 For we are prone to wrong, our hearts are  
 weak,  
 Our footsteps stumble often, while we seek  
 The way that leads to Thee. O wise and meek,  
 Let faith each lone heart thrill,  
 And mould our waitings to Thine own sweet  
 will.

## THE GIRLS OF ST. ANDREW'S.

BY JENNIE HARRISON,  
*Author of "The Choir Boys of Cheswick," etc.*

## I.

There was a goodly bouquet of them. The bright colors flashed in the morning sunlight—white, and blue, and pink, and green; and all the avenue was sweeter and pleasanter as they passed.

How gayly they lifted their heads, too, as if the freshness and the sunshine were very good to them. And several streets beyond were the bells of St. Andrew's chiming sweetly and calling the girls onward.

"I'm so glad!" said Maggie Tressel, the airy little one, who looked like the white rose in the bunch, "I can hardly keep from skipping!"

"Why, little Maggie?" asked Julia Reed, the tallest and stateliest blossom of them all.

"Oh, just because we have come into the long, long Trinity season, which always makes me think of warm Summer days, and flowers, and vacations, and all sorts of pleasant things!"

"Vacations, especially, I suppose!" Ida Whitby, the bluebell, nodded her head gayly and laughed. "But I like Christmas and Easter the best."

"Second Sunday after Trinity," quoted Sophy Adams, who had her Prayer Book open and was studying the collect as she went along. "Only two weeks more, and then we shall be free! Isn't it splendid! Where are we going?"

"Going? Where should we go? Who would exchange Newport for anything else? Dear, delightful old place! Think of six long weeks there, with not a lesson to trouble one, not a problem, not a French verb, not a composition, not a ——"

"Anna, did you know it was Sunday?"

"Oh dear! I almost forgot. It was all little Madge's fault, anyhow!"

And the gay pink rose shook her head reprovingly at the white one as they reached the church door, and all the youth and brightness went in to beautify God's temple.

Miss Walker, the girls' teacher, was coming down the avenue from the opposite direction as they entered the church; and she looked at the bright familiar faces with a new interest, thinking of a plan which had come to her mind since the last Sunday.

"I wonder if they will help me. They are good, faithful scholars; I wonder, after all, how much they would do for the Master's sake."

And while she wondered, she went in, and

met the glad, earnest eyes all raised to hers, and heard the pleasant words of greeting.

"Oh dear!" said Maggie, softly, "I shall be half sorry when school closes, after all! Because the Sundays you see—we don't have any such pleasant Sundays anywhere as we do here!"

"If we could only take Miss Walker with us!" suggested Ida Whithby, taking the seat close to her teacher's side, which she always claimed as her own special privilege.

The lady's face brightened, while several voices assented to the delightfulness of Ida's suggestion.

"Yes, indeed; but to divide Miss Walker between Newport and the mountains and country farm-houses would be rather impossible."

"And besides, there is that lovely little cottage down at the Branch! Oh, don't you long to get there, Miss Walker?"

"There! just listen to Anna again! She will talk about it! I have stopped her once before!"

Anna looked repentant again. But her teacher only smiled and said, "I think I won't go to the 'lovely little cottage' this Summer, Anna. I have a new plan, and I want you all to help me with it. I will come and talk with you about it during the week."

"That means we must not talk now. And please don't, either; especially about going away in vacation; for here comes Ellen Marks and she never goes, you know." Gentle-hearted Sophy Adams made room by her side for the new comer. And the quiet-faced girl, with her plain dress, found a cordial welcome as she took her place in the class.

Then the bell rang, and the superintendent's words, "This is the day which the Lord hath made," recalled them all to the solemn time and place. And when they came to the lesson for the day, which Miss Walker made always so pleasant and interesting, it seemed as if scarcely her own words about the "new plan," in which she wanted their help, could interfere in their minds with the teaching she found for them in the beautiful epistle. Indeed, the two seemed rather to work together; for when their teacher impressed upon them the great commandment which St. John teaches, of loving one another and caring for one another, they could not help thinking that it was in some such labor of love that she wanted their help. They were a little sobered at the thought; and no one asked anything about it except Anna Croy, the irrepressible Anna, who never could keep quiet. As they were going from the Sunday-school room into the church she whispered to her teacher, "Is Ellen to help in the plan, Miss Walker?"

"Ellen?" the teacher's eyes rested on the girl's face—who stood not far from them—rather pale and thoughtful for so young a face. "Why yes, I hope so, Anna; I am going to ask her."

That was all. They went into the dim, quiet church—beautiful St. Andrew's, which had become so dear a place to these young girls, who had known it from their earliest childish remembrances!

After all, was it anything more than a place to them? a bright place, whose beautiful solemnities and sweet influences were so pleasant to their girlish hearts? a mere place with strong attachments and tender associations? was it anything more than that?

Miss Walker asked herself the question, as the organ began its soft music, and the choir-boys came in, and the pews were filling up,

and she looked around and saw each young face in its place; glad, contented faces, that seemed proudly pleased, as if they were indeed a part of St. Andrew's, with its beautiful order and well-rendered service!

The question came again to her mind as the rector read from the epistle, "Let us not love in word, neither in tongue, but in deed and in truth."

How many of us there are who say we "love the Church"—love, each of us, our own St. Andrew's, with its familiar ways and endeared associations; but how much do we really love the Master's cause? how much are we willing to work and to sacrifice for Jesus, the great Head of the Church? how much do we love His people? how much do we care, individually, for those who make up His Church? how much do we know of their lives and of their needs?

Ah! I fear, dear young friends, that many of us forget that the Church is *people*—not *place*—that we love liturgies and pleasant music and beautiful temples and all sweet influences, but do not love "in deed and in truth."

So, quite unconsciously, on that bright Sunday morning, did these girls of St. Andrew's.

## II.

Miss Walker kept her promise to talk with the girls about her plan during the week. She chose Sophy Adams first; perhaps because of a little remark which Sophy had made in Sunday-school the Sunday before, perhaps because of what she knew of her character and ways.

Sophy had just come from school, and was singing "Molly Darling," in her own sprightly way, making very pretty interludes on the piano, to which her teacher stopped to listen.

"Yes, 'm; here she is! at that everlasting song, which you may hear from any girl in the city; and from any hand-organ, too! Well, it's about all they're good for, these girls! to sing their 'Mollie Darlings,' and be pretty!"

"Oh, Ned! Why, Miss Walker! I did not hear you come in."

Ned made his bow, and went on out of the front door; while Sophy rose to welcome her teacher.

"Wasn't that too bad of Ned? Truly, I came in here with the best intentions! I promised Anna to practise some duets to play with her, and I just began with a little song!"

"Are you and Anna going away together this vacation?"

"Yes, ma'am, I suppose so; we generally do. But, oh! your plan, Miss Walker. Please tell me about it!"

"I was wondering if we couldn't divide things up a little more—club together and make things more even—instead of some taking Newport, and some the mountains, and some the health and rest, and some the joy and brightness, and some—*nothing at all!*"

Miss Walker's voice fell a little sadly at the last words. She had entered right upon her subject without any hesitation; and Sophy opened her large eyes wider than ever, and looked very helpless at the thought.

"But, Miss Walker, what can we do? We can't take all the poor people and send them to the sea-side or the country. Just think! a whole world full of people! I wish we could!"

"No; but we might look into our own little corner of the world, Sophy, and see what we can do for some one or two there. You know Jesus said, 'Inasmuch as ye have done it unto

one of the least of these My brethren, ye have done it unto Me.' And, 'Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple.' You see, it is 'one of these.' It is the same work with one as with a whole world full, Sophy."

"Yes, ma'am," said Sophy, quietly, thinking back upon Ned's words—"It's about all they're good for, these girls."

"Now, if we could do something this Summer—each of us, in the name of a disciple—I think it would make the season one of the best and brightest we have ever spent. Can you think of any one in your corner of the world, Sophy, who doesn't get Newport, or the mountains, or the brightness and rest?"

"Why, yes, 'm; plenty!" answered the young girl, quickly, recalling the washerwoman's invalid sister; and Miss Reed, the drawing teacher in school, who grew pale as she sat "touching up" pictures in India ink in a little top-story room all the long Summer; and little Tillie Ernan, whom the girls made so happy one day last Fall by taking her on a picnic to the Park. "But then," Sophy thought again, as her teacher did not speak, but sat watching her with a curious little smile. Suddenly her face brightened. "Oh, I know! it is Ellen Marks! she is the only one in our class who doesn't go away for the Summer; and I've often felt so sorry for her when we all came back so gay and full of talk about what we had done; and she sat there, just as pale and quiet as ever! Is it she, Miss Walker? and what can we do? Ask her to go with us?"

"Yes; if we are willing to give up our Newports and mountains, and go altogether somewhere else—go as a class; so that we can ask Ellen to go with us in such a way as shall not hurt her feelings."

"Do you think she would?" asked Sophy, doubtfully.

"I think so, if we show her that we want her to go to complete our party, and not let her think of it as a particular favor to herself. I can manage it if you are all willing."

"Well," Sophy drew a long sigh, "give up Newport? I guess I'm willing. But I don't know how Anna will like it; she counts a good deal upon going there. Besides, where would we all go?"

"I was thinking of Cheswick; where Fannie Evert is, you know. It is a pleasant place, and we try to imagine that Fannie belongs to our class yet."

"Oh, that would be nice," cried Sophy; with Newport half banished already by the vision of Cheswick and her old friend Fannie. "I hope the girls will agree to it!"

"I am going, now, to ask them."

"May I go with you to Anna's? I want to help tell her how nice it will be."

Miss Walker consented; and Sophy went to close the piano, glancing at the duets with which she and Anna had purposed to please the young folks at Newport, and at the little song of which Ned had spoken so contemptuously. It wasn't much, after all, singing songs and playing duets; but she didn't think it was "all they were good for."

"I would like to do something in the name of a disciple," she said softly to herself, as she ran upstairs for her hat. The girls received Miss Walker's proposition each in her own peculiar way. Anna Croy, at first, could not think of giving up her regular Summer's trip. "Besides, Cheswick would be dreadfully dull; and what could they do with themselves, there?"

"I will promise to see to that," said her teacher. And finally Anna said she would see what mother said about it; she "supposed they would all think she was crazy!" Ida Whitby clapped her hands, and exclaimed, "To have you with us! and to be all together! why, it's better than the mountains, sunrises and all! Mother will laugh when she hears that I don't want that mountain suit which I was coaxing her for this morning. That's so much saved for the general fund!"

"And perhaps we shall get nearer to the higher life, doing our little work 'in the name of a disciple,' than we should even on the mountains, with all their glorious teachings," answered Miss Walker, smiling at the fresh girlish face, which turned so willingly away from the pleasant path where it might have gone.

Julia Reed said she was willing; but "where could they all board in Cheswick? and what sort of a place was it?" Julia had her pet plans, too, which she hesitated to give up.

But Miss Walker gained them all, at last, ending with little Maggie Tressel, who was very glad to go anywhere, if it were only vacation, and there were pleasant things ahead. And Maggie's parents were quite willing to have her go in company with her faithful Sunday-school teacher.

Having formed her "club," as she called it, Miss Walker had next to go and ask Ellen Marks to join it. Ellen was an orphan, and lived with her uncle and aunt, who were quiet, hard-working people, who stayed at home all the year through, partly because they could not afford to go away, and partly because they did not care to go.

They consented, however, to let Ellen go, and Ellen herself agreed to it, in a wondering way, as if she could not quite realize how they should want her to make their party complete, nor how she could go and be one among them.

*(To be continued.)*

## THE FLOWER MISSION.

BY A. T. W.

The beneficence of the Flower Mission is entirely appreciated only by those who carry, personally, into the hospitals, and among the sick and destitute in tenement-houses, the light and radiance which flowers are everywhere recognized as shedding in the homes of the fortunate and the wealthy. Eight years ago one or two people, ladies—borrowing the new-tried custom from a sister city—founded the Flower Mission in New York; and it has grown steadily from the smallest of beginnings to be definite and wide-spreading, reaching into every hospital, "house," home, asylum, and penitentiary in and about the city. It is a society without constitution or by-laws, having but one recognized officer, the secretary, whose record of flowers and of fruits received and distributed is only offset by the list of applications she receives semi-weekly from institutions desiring the gifts of the mission, and the list of those institutions or private cases to which flowers and fruits are to be sent.

No funds are in store, no subscriptions are asked for, and membership consists only in this—dependence upon readiness for the duty of the hour. While there is a certain written list of those upon whom such reliance can be had, it is eminently an open member-

that is most desirable; but any and every one who feels that interest which leads to the devotion of two or three hours, or half a day, once or twice a week during the Summer months, inclusive from May to October, is heartily recognized and welcomed as a member of the mission. As the season increases in warmth, it is more desirable than ever to receive the flowers early, and to have them sent early to the places of their destination; and as the exodus to the country has now fully set in, it is hoped that ladies intending to stay in town in the month of July, or through any part of August, will kindly give the aid of a few hours weekly to the alleviation (through their labor, or gifts, or visits) the weariness of the sick, and to the brightening of their places of abode, whether it be in the well-filled ward of the hospital, among the sick children of the nurseries, or the waifs of various places of refuge, or to those who, having erred, are forced to bide the wages of their error. Yet not less are these last to be eered by kindly thoughts from those who are more happily placed.

Physicians well know the use and the force of flowers in the rooms of the convalescent. They are everywhere the friends of the Flower Mission, helping always by their outspoken words the hands that strive to cheer and toadden the bearers of the inevitable burdens of sickness and misfortune. At the initial meeting of the Flower Mission, in April last, were present Dr. Lewis A. Sayre and Dr. Willard Parker, who spoke strong words from their vast experience. "This," said Dr. Sayre in his muscular way, as he seized a rose from out a vase standing on the desk, "this carries on what I begin, and does what I cannot do. I put the patient into the state or condition where he can reason. This," waving the flower above his head, "this helps to bring the contented mind and the cheerful surroundings, without which recovery is well-nigh hopeless. Carry all the flowers you can into Bellevue and to the islands. We preach, but they cure; and doctors and ministers can do no more."

The Rev. Drs. Hall, Adams, Osgood, and Fellows, Mr. George William Curtis, and others, helped with words of recognition and appreciation to set the mission on its feet at the beginning of its present season. And the éplots of supply—the generous country friends—are not a whit behind any of their former efforts to keep their gifts bright and fragrant in the hands and hearts of those who—many of them, at least—would hardly see, or grasp, or smell a flower the whole Summer season through.

Fruits are often sent, and are peculiarly grateful to those for whom they are intended. "Peaches," said Dr. Sayre, "are never amiss in the sick-room; and grapes, as every one knows, are the most grateful among fruits. Could the givers—those whose country abundance permits them to spare for the helpless by sickness and deprivation—could they visit with full-laden baskets of flowers and a box of fruit the receivers of their kind thought and gifts, they would feel amply repaid for the labor and time involved, and would feel, too, that the Flower Mission is what its members strive to make it, and honestly believe it to be—a power among the influences which relieve, which educate, which refine and uplift God's suffering and destitute children."

All letters and packages for the Flower Mission should be addressed to the Secretary, at the rooms of the mission, No. 239 Fourth avenue.

## IN MEMORIAM—E. S. P.

BY F. E. K.

*"Giving thanks for all things."*

We thank Thee, Father, for the life  
So pure, and calm, and sweet;  
The gentle spirit, well content  
To sit at Jesus' feet.

We thank Thee for the earnest faith,  
The kindly word and thought;  
The large, warm-hearted sympathy,  
That no one vainly sought.

We thank Thee for the noble soul  
That loved all things of good;  
The simple dignity of this  
Most gracious womanhood.

We thank Thee for the happy years  
This life hath been our own;  
We thank Thee that earth's sweetest bliss  
Her loving heart has known.

We thank Thee for dear memories  
Those blessed days can give;  
The knowledge that through future years  
Her influence shall live.

We doubted first, O God, the love  
That left her babes to bear  
Their part within life's conflict stern  
Without a mother's care;

But now we thank Thee that, always,  
Before Thy throne will rise  
The incense of a mother's prayers,  
A saint in Paradise!

In all our pain, and grief, and loss,  
Thy loving hand we see,  
And thank Thee for the sorrow, Lord,  
That draws us nearer Thee.

And while our hearts are bowed with grief,  
Our tears fall down like rain,  
We thank Thee that she never more  
Can know the touch of pain.

## THE LORD'S DAY.

I hardly know a subject so difficult to treat as that of the proper observance of the day of the Lord. It is difficult because it is so large. It embraces all the varieties of human life, all the varied temperaments and pursuits of man, and all his various conditions and ages. The more one studies the history of the Lord's day, and grasps its principles, the more he finds it difficult to draw it out in detail and lay down particular rules for its right observance.

Should we spend a Sunday upon the Continent of Europe, where the Lord's day is regarded as an arrangement purely ecclesiastical, and classed as any other feast-day, we could not easily suppress the conviction that the spirit of the Lord's day had not been caught. Ecclesiasticism, following the lead of public opinion, seems to have changed a holyday into a holiday. There is an absence of the serenity and holy calm and worship which we associate with a day of sacred rest. There is too much of festivity and jollity. The thought of God and holy things chimes not in with the festivities and dissipations of a continental Sunday. On the other hand, if we call to mind the painful and wearisome Sabbath of the Puritans, we feel that the Son of Man was not the Lord of their Sabbath.

In neither of these two extreme modes of observance do we recognize the day of the pure and merciful Redeemer—the Lord of the Sabbath. And yet the mode of observance has oscillated between the two extremes in all the traditions of our English ancestry.

Some of us may remember the Sunday of our childhood; how, when we awoke to the

thought that it was Sunday, there came that indescribable pang which accompanies the first recall of a suffering past or to be endured. And yet there was sunshine in the homes of our childhood; only it seemed to pass under an eclipse on "the day of the sun." The long Sunday-school lessons in the morning, to be repeated in the afternoon; the long morning service, so full of beauty and attractiveness to the advanced, but so wearisome to the child; no exercise, no relaxation; nothing of nature—the wonders and beneficence of which were the objects of contemplation to the Creator himself on His Sabbath—to be seen, save through the panes of the windows; the fruit hanging upon the trees, but as unattainable, save by disobedience, as that on the tree of life guarded by cherubim with sword of flame.

In some respects those were good old honest times. At least, so it seemed. God be thanked for those honest and kindly faces that beamed upon our childhood. It seems almost against nature to call in question the wisdom of our earliest teaching. But were those rigorous enactments the best and most wholesome nurture for our childhood? I think not. For if the Sabbath be made for man, it is made for his whole life, and must be adapted to that life in all stages of growth and development. It was made for his childhood, when he is incapable of protracted thought and impatient of stillness and longs for the open air and motion. It was made for his busy manhood, too, when he needs to pause and consider and ponder his goings. And it was made for his declining years, when he is glad of a rest for his weary limbs, and can muse on his going home and his latter end. For man in all his days of childhood, busy manhood and thoughtful old age, was the day made. It should therefore be a "delightful day and honorable," full of all bounteous conditions—a happy day for the whole family, when the father, who all the week is from home, or when home wearied with the day's toil, can guide the steps and know and train the hearts of his little ones, and make the mother's heart glad and light by sharing her solicitudes; when duties of neighborship can be recognized, when visits of sympathy and mercy can be paid, and, above all, when the whole household can rejoice in God their Father, Saviour, and Comforter.

It would be hard to calculate how much of our irreligion and alienation from spiritual things is due to our enforced Sabbatism in early childhood. Says one whose general views would screen him from the imputation of laxity in any matter pertaining to holy things (Conybeare), "Those who know how much we need every help to raise our thoughts above the turmoils of the world, will feel thankful that they are permitted to rest from earthly cares and amusements on the Sunday. But the Puritans have always enforced this religious privilege of the advanced Christians as if it had been a command compulsory upon all men. Thousands are thus alienated from piety by associating it from their earliest childhood with a day of gloom and restriction imposed upon them by arbitrary force. The child is father of the man, and a childhood thus trained too often fathers a manhood of impurity; yet it is not on those who can be constrained to sabbatize that the bad effects are most serious; the real sufferers are the working millions, whom nature, shut out by steam-engine and spinning-jenny during the week, draws forth on the day of rest to re-

fresh their lungs with pure air, and their eyes and hearts with gazing on the unspoiled works of their Creator. Religion is too often known to these multitudes in the Puritan form alone. They have been taught by their spiritual guides, both Episcopalian and Dissenting, that it is 'Sabbath breaking' to look upon green fields and running brooks; and that Sabbath breaking is as great a sin as drunkenness or fornication. Thus their Sunday pleasures, in themselves so innocent, are turned into guilts. Being placed under the ban of religion they become reckless of her restraints."

Times have much changed since the oldest of us were children; partly for the better, in that we are learning to interest our children in services of song, where the senses, the first developed part of their nature, have fuller play; and partly for the worse in that we have to lament in many instances the utter disregard of all the sanctities and proprieties of the holyday. The peoples who settled these new countries left behind them many of their most sacred traditions. It looks as if we were swinging to an opposite extreme. Alas, for the multitudes who seldom, if ever, cross the vestibule of their Father's house, who indeed seem delighted to find out in this age of learned folly that probably they have no Father. The age of Puritanic teaching which preceded the present age seems to be giving way to an age of license and practical atheism. The natural and inevitable recoil from stern and repulsive views of the Deity, where the Divine Fatherhood is not known, is toward transcendentalism, pantheism, and pure atheism. It seems quite impossible to avoid the force of the rebound.

We cannot escape it by an effort to bring back the mind to the acceptance of views of the Deity and of His Divine ordinances which a more enlightened reason and piety have resolutely rejected. If we wish ourselves and our children to honor the day of the Lord and to take delight therein, we must learn to make that day delightful and honorable—a day worthy of Him who made it, and suited to him for whom it was made—"The whole man I say—that marvellously composite being of heavenly destiny, but of earthly conformation—of high aims, but of weak and corruptible body, making him often fall short of them—and who, until he is clothed upon with body incorruptible, requires refreshment for body as well as soul, even on the Lord's day; yes, who may demand it on His day, whose great human heart could be touched with a feeling for the infirmities of His brethren."

I shall fulfil my purpose in this address, beloved brethren, if I shall say anything that shall promote a reasonable, suitable, wholesome, and scriptural observance of such a day as is here described—a day made for man's whole complex nature—a day of which the Son of Man is Lord. The key-note is given out in the words of the Lord of the day—"that it was made for man."

Not only, as we have before considered, was the day made for man in all his years of childhood, manhood, and old age, but for man in his whole body, mind, and spirit. It was made then to give his body needful rest. The great masses of men are toilers. All material values come at last out of the earth, and are to be wrought out by toil of hand and sweat of brow. If our merciful Father had no other motive in setting apart a day than to give mere bodily rest to His children, it were motive surely sufficient; and stern as may appear some of the features of the primitive

Sabbath, made necessary by a stiff-necked and rebellious people, yet the law itself was benignant in spirit and beneficent in its actual workings. It insured needful rest for the larger part of the race—it put an arrest upon the rapacity of the capitalist, who, unless checked, would think the seven days all too short to satiate his boundless appetite for gain—it ordered him to rest and to give his workmen rest. The modern capitalist might find in the spirit of this law a rebuke to his greed, and a solution of that still vexed question—the revolt of labor against capital.

A tender care for the laborer—who is to all intents the slave of the capitalists, and under a yoke more grievous than that of our old slaves—marks this commandment. Such admonitions as the following we meet with everywhere in the testimonies of the law—"In it thou shalt do no work, nor thine ox, nor thine ass, nor thy man-servant, nor thy maid-servant; that thy man-servant and thy maid-servant may rest as well as thou."

To the laborer, then, who constitutes the larger part of the human family, there is insured rest by the observance of the Commandment. It was made for *this man*, and he should be so remunerated that he can afford to rest. He needs this rest. When shall our capitalists employ their energies to find out how they can furnish what their laborers need, and ask mercy of God and inclining of their hearts to keep this law?

And again, to the professional man whose work is in the office and with the brain, how gracious is the provision for the periodical recurrence of a day of cessation from work. We here open a painful volume whose pages are full of records of premature decay and sudden death from a neglect of this law of their being. No special providence will intervene and arrest the execution of a broken commandment, however high and holy be the cause which he may have in hand who violates it. The researches upon this point are most marvellous. Even from the most earthly standpoint and with utter obliviousness of its spiritual and religious character, the principle of a seventh day's rest stands disclosed as a law of man's physical nature. Not merely a portion of time, as the tenth or twentieth, but the *seventh* portion of time, as a needful recreation for the body and mind of man. We might reasonably conclude this from the fact that He who made man and knew what was in man originally indicated this particular proportion of time. And even mere human philosophy, which not only knows not, but discards all thought of a Divine obligation, has reached the same conclusion. So that we may say with one of old, "Thy testimonies, O God, are wonderful, therefore doth my soul keep them."

In this connection, we of the sacred ministry may learn a much needed lesson. The exigencies of our calling, if we are earnest in that calling, make what is a day of relaxation to others a day of unusual tension of our nervous energy. We are not constituted differently from other men, and no sanctity of vocation or purpose will intervene to exempt us from the penalty of a broken law. Another day must afford the needful recreation, if we would accomplish with health and vigor the duties of our holy calling.

But, furthermore, man is not only a being of body and mind, he is, above all, a *spiritual* being. He alone of all the visible creation can be called upon to remember whence he came, from whom proceeding, and whither

tending. To keep in due subordination the earthly part of his nature and to give scope to the heavenly, he needs a day—and a day made holy. The preoccupations of business and the necessities of daily labor summon him early to his work, and the evening finds him wearied and craving rest. The occupations of the great masses of the human family afford but little time for needful devotion. And although it is true that the work which man is best fitted to do is the work that God sent him to do, and although it is a part of man's religion to do his daily work from the highest motives, and thus to set God always before him, yet in order to be able to do this well he needs a special time—a time to attune his spirit, to search his heart and life, a time to pause from his daily work and bring his whole life under review that he may see if it be very good.

And herein lies chiefly the blessedness of a day of the Lord—set apart by Him who gave us all our days. It is this feature of the Commandment which redeems it from the character of a mere positiveness that is sought to be fastened upon it. It is this which vindicates its perpetual obligation, for when we pass under review the whole scope and intent of it, the argument for its perpetuity and the warranty for its continued reiteration only reaches its greatest height when it is permeated, as it is to us now, not only with remembrances of the Creator and creation, which have as much meaning for us as for the Jew, but with the super-added fact of the resurrection and the life ushered in on Easter Sunday; and also with the descent of the Holy Ghost, the Lord and Giver of Life, on Whitsunday; thus calling to devoutest remembrance and adoration on the Lord's day the three persons of the holy, blessed, and glorious Trinity in their distributed and concentrated work for man's salvation—creation by the Father, redemption by the Son, and sanctification by the Holy Ghost, the Comforter; thus enabling the true believer to say with a deeper meaning and from a fuller heart: "This is the day which the Lord hath made; we will rejoice and be glad in it."

How could the spirit of such a day be caught and imprisoned in a system of rules and precepts, forbidding certain things, and therefore of necessity permitting things not forbidden; enjoining certain things, and of necessity failing to enjoin all that were not specified? A scheme might perhaps be drawn out, but apart from its necessary incompleteness and baldness, it would be as sunless a system as that which the Lord rebuked when He, the Light, illuminated the day.

For the rest required and enjoined is not simple inaction and abstinence from toil, but recollection, devotion, worship, and holy obedience, including not only what we owe to God, but to our neighbor, our beasts of burden, our sons and daughters; and therefore the Commandment stands enshrined in all its sacredness between the two tables of the Law binding together all that we owe to God and man. There it must stand until repealed by its Lord. It is not without deep significance that our Lord was opening the eyes of the blind on the Sabbath, and declared on the day of rest, "I must work the works of Him that sent Me while it is day," and on a similar occasion, "My Father worketh hitherto, and I work." What a grave misconception it was in His hearers to suppose that abstinence from work fulfilled the Commandment, "Remember the Sabbath day to keep it holy." Says

one, "If God had rested as the Jews rested on the Sabbath" (and, I may add, as many Christians rest on the Lord's day), "no sun would have shone, no flowers would have bloomed, all creation would have languished, all the universe been dissolved. He imparts to nature her invigorating forces, causes the rain to fall and the fruits to grow, yea, even the waters of Bethesda to bubble forth on the Sabbath. He doeth good on the Sabbath day, else must the sick man, whom God's help, sought or experienced on the Sabbath day, has healed, tarry upon his sick couch still."

No, brethren, we can't put in form, in rule and precept, the law of the Lord's day. The spirit of the day must be caught, its sublime intention comprehended, its glorious privileges grasped before one can be "in the Spirit on the Lord's day."

We should esteem it a gracious provision in an earthly father to set apart a portion of each week for more especial converse and companionship with his children, and should at each recurring season promise and bring good gifts to them. If he were a father dearly beloved, the recurrence of that hour would bring joy and gladness to the household. The question would be, not how much of my time does my father require me to be with him, but rather, how long am I permitted this privilege and refreshment? I need not press the application. But, alas! our difficulty is just here—that we know not God our Father as He reveals Himself to us in His dear Son.

"Thy creatures wrong Thee, O Thou Sovereign Good—

Thou art not loved, because not understood."

Through a slavish fear of Him as a hard Master, or through the loss of the spirit of adoption, we live for the most part in a state of bondage. Hence the cry, "What does God require me to do?" "How much of His day am I required to be at my devotions?" "What part of my means am I obliged to offer Him?" Thus we have sunk back into the old servitude and are become "unprofitable servants," instead of "followers of God as dear children," constrained by His love to do all that can be done, and only regretful that we can do no more. This is the childlike love that delights in the companionship of the beloved Father, and studies His pleasure and meets His gracious approbation.

"High heaven rejects the lone  
Of nicely calculated less or more."

It is the marvellous love of God, our Father, calling for our constraining love to Him—"deep calling unto deep"—that permeates the holy Gospel and irradiates all its ordinances and days and sacraments. This kindly light dawns at the very beginning—at our regeneration and adoption—and in our holy baptism it presents, not the bloody right of circumcision, but the bright flowing water which tells of remission and cleansing; and reveals to our trembling faith not the altar dripping with the blood of the sacrificial slain, but the holy table spread with the bread and wine, the eucharistic memorials of endless praise and thanksgiving; bread to strengthen and wine to make glad the heart; and discloses to us the holyday as the day of the Son of Man, the most gracious and merciful Redeemer—meeting still His people as He met them on the first day of the week, showing to them His hands and His side, and breathing upon them His spirit of peace and heavenly consolation.

How shall we reach the height of this great argument and attain to the comprehension of these blessed privileges? How shall we compass the thought that "All that we have is Thine, O Lord"—our time, our means, our life, our all—"and of Thine own do we give unto Thee"? Surely not by any little system of sumptuary laws—not by legislation at all. God loveth a cheerful giver. He wants not aught at our hands, of time or money, that is bestowed grudgingly. That ambassador of His who tells you that He does has falsified the message or has misconceived his mission. No; all this is a painful misapprehension and perversion of the "glorious Gospel of the blessed God."

Not by any such arguments or appeals did the Gospel make its first lodgment in the heart and its first triumph in the life. No! brethren—and must we ever in vain recur to this vital truth—it was through the Holy Ghost, the Lord and Giver of life, poured out upon the Church, giving the people life, quickening them to repentance and faith, filling their hearts with a holy joy, dissolving the bands of selfishness, and making all of one heart and mind, one brotherhood in Christ. That is the whole history, and it has to be repeated in us. If we would bring forth the fruits of the Spirit, we must have the indwelling of the Spirit.

But when that early love decayed, and old habits resumed the mastery, then came in legislation—law to supplement the lack of love—and that holyday, which was once a delight and honorable, the remembrancer of all that creation certifies of and redemption makes manifest, came within the purview, and shrank under the pressure of a bald ecclesiasticism.

We lament in this our day the lack of interest in the services of the sanctuary—the refusal of the people to honor the Lord with their substance—there is no meat in the Father's house. We resort to every imaginable device to supply the needed stimulus and to arouse the jaded sensibilities until we belittle the Church, in popular estimation make mendicants of the clergy, and do foul disonor to Him, our Father, at whose sacred feet an enlightened piety would love to lay its highest tribute of homage and adoration. And all is unavailing, or but temporary. It gives stimulus when vitality is lacking.

What does our heavenly Father want at our hands—what does He seek? Is it our companionship, our prayers, our money—He, who upholdeth all things by the word of His power, and giveth us all things richly to enjoy? Yes, He wants, He seeks it all, but it is for ourselves. He could dispense with us, but without Him we are nothing.

We may easily conceive that He might sweep the earth with an angelic ministry, who would count it all joy to do His bidding—who would rejoice, as man knows not how to rejoice, over every sinner that repented—and minister unto the heirs of salvation as man knows not how to minister. But even if we could conceive of a people being saved without loving their Saviour and seeking to save their fellows, where would be the blessedness and honor and riches which flow from our being co-workers with God? For there is not only work to be done, but workers to be blessed in their work. So that in some imperfect way we may appropriate to ourselves what our Lord more fully said, "My Father worketh hitherto, and I work."

Yes, this world might be dumb, and no

note of worship rise from its surface, and no day be hallowed to the recognition and service of the great Creator; but the minstrelsy of heaven would not be hushed, nor the joys of created beings suppressed at our failure to remember the Creator. But what would be our lot, and what would be this earth, without the day of the Lord, the ministers of reconciliation, God's holy Word and sacraments?

Thank God, beloved, that He will accept any portion of our time and any offering at our hands! and consider it an honor all too great that we are summoned to cease from our toils and contemplate the glory of God the Creator, the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost the Comforter. And, with good old Herbert, exclaim:

"O day most calm, most bright  
The fruit of this, the next world's bud  
The week were dark without thy light."

I conclude in the language of another (Dr. Hessey, Bampton Lectures, 1860), to whom I am indebted for very much of what I have written: "To you, if there is anything further I would say, it is briefly comprehended in the text, 'This is the day which the Lord hath made, we will rejoice and be glad in it,' not as servants but as sons. The day of our Lord's resurrection and the weekly earnest of our own. The day which reminds men that they are heirs of God, joint heirs with Christ, the Son of God, the Son of man, and members one of another. The day which, above all days, whether ordinary, or stamped with ecclesiastical honor, is the day of the holy Eucharist, of united prayer, charitable deeds, self meditation, devout perusal of the holy Scriptures on the one hand; the day of Christian rest, Christian loving-kindness, Christian cheerfulness, and harmless relaxation on the other."—*From Pastoral Letter of the Bishop of Alabama, 1878.*

#### IN MEMORIAM—J. M. P.

BY E. H.

With quivering lips and streaming eyes,  
With trembling voice and hearts grown numb,  
We lift our hands up to the skies,  
At last we say, "They will be done,"  
And we can feel "They will be done.  
Save Him who once was crucified,  
Who else beside  
Would take our darling home?  
Home from these earthly harms,  
From sorrow, care, and pain:  
Home to her waiting mother's arms,  
Safe till we meet again.  
The tender Shepherd touched her hand,  
And, in the lovely violet eyes,  
Lifted from earth at His command,  
We saw the dawn of Paradise.

#### A VISIT TO THE DERVISHES OF CAIRO.

Among the many strange sights to be seen at Cairo, that of the dervishes is in some respects the strangest of all. "Dervish" simply means a poor person, but, like "monk" in English, the name is particularly applied to persons who have more or less withdrawn from the ordinary occupations of life, and devote at least a portion of their time to the regular discharge of some stated religious duties. Some of them subsist entirely on alms, but the great majority continue to pursue their ordinary callings, and are not poorer than the rest of the people.

The more important orders of dervishes are but four in number, and correspond in a general way to the different monastic orders in the Roman Catholic Church. Their government is particularly much the same, each order owning the authority of one sheik, and each community that of a subordinate sheik, whilst all the orders stand under the jurisdiction of the Sheik el-Islam. They are all of comparatively recent foundation, owing their origin to the orthodox mystics who arose chiefly in Persia, whence the name "dervish," which is a Persian and not an Arabic word. It is impossible to say how these orders differ from one another in doctrines and ceremonies, as many of their peculiar rites and ceremonies are only to be revealed to the initiated. Outwardly they differ mainly in the color of their banners and turbans. The first order was founded by Rifa'a'l El-Kebeer, after whom its members are called *Rifa'eeyeh*. Their banners and turbans are black. These are the dervishes who are so renowned in the East, and particularly in India, for the performance of all sorts of wonderful feats. They pretend to be able to pass swords completely through their bodies, to thrust iron spikes into their eyes, to stick packing needles through both their cheeks, etc., without suffering any pain or leaving any wound. They actually do eat, with impunity, live coals and pieces of glass; handle live, venomous serpents and scorpions, which they partly devour; discover hidden treasures; make known thieves, etc. They are much venerated by the people generally, who look upon them as workers of miracles. This, like the following orders, is divided into several sects. The order of the *Kadireeyeh* was founded by the famous 'Abd-El-Kadir El-Geelanee. Its banners and the turbans of its members are white. When not engaged in the duties of their orders the *Kadireeyeh* generally pursue their ordinary calling of fishermen. The *Ahmedeeyeh*, thus named after their founder, Ahmad El-Bedawee, are very numerous and highly respected everywhere. Their time is mostly given to the performance of religious duties, and they are particularly welcome in private houses on all festival occasions. Their banners and turbans are red. The most recent and least numerous of the four principal orders is that of the *Burhameeyeh*, founded by Ibraheem Ed-Dasookee. It is distinguished from the other orders by its green banners and turbans.

The chief religious exercises of the dervishes consist in the performance of the so-called "zikrs." A zikr mainly consists in repeating or chanting for a certain length of time the name of God, the Mohammedan confession, "There is no deity but God"; or other invocations of the Koran. In the meanwhile the performers accompany their ejaculations or chants with a motion of the head, of the arms, or of the whole body, and sometimes with a peculiar dance. The latter circumstance has led travellers to call those who indulge in it *dancing dervishes*, as the very boisterous manner in which others pronounce *Allah*, God, has given them the name of *howling dervishes*. Zikrs are performed on the anniversaries of the patron saints, or founders, of the various orders and sects of dervishes, at all public and private festivals, and on Fridays, the Mohammedan Sabbaths. The performance is generally the most complete and elaborate on the occasions mentioned first, for the concourse of people is then very great, and the juggling tricks of which we have spoken are exhibited with much ingenuity and success.

The two zikrs which we had occasion to witness at Cairo both took place on a Friday, and we could scarcely have found a better beginning for our study of the religions of the mysterious East. We first repaired to the mosque of the dancing dervishes. It proved to be a comparatively small edifice, with nothing very remarkable about it. In the centre of the ground floor a circular space, about thirty feet in diameter, is railed off from the rest; in one part of this circle, and touching the railing, is a raised platform about four feet square. This was covered at the time with a Turkish carpet, and is called the "segadeh," or throne of the sheik. At the height of about fifteen feet from the ground, a gallery extends around the entire building. That portion of it which faces the raised platform was occupied by a singer, a reader, an instrumental player, and by several other persons whose special functions, if they had any, we could not make out.

The part of the gallery nearly opposite to the one just mentioned, and covered in front and on the sides with lattice work, was occupied, as might be supposed from its construction, by the female attendants; the rest of the room, forming the greater part of the gallery, was assigned to the male worshippers and to children. The space on the ground floor between the railing and the walls was, at least that day, given up to chance visitors like ourselves. On the occasion of our visit that class almost outnumbered the regular attendants, who were certainly not more than seventy-five in number.

At the time appointed for the service the dervishes came out after another into the mosque from an outside building, and passed into the circle. They numbered about twenty. The sheik sat down, in Turkish fashion, on the platform, whilst the others took seats along the railing. The reader in the gallery then began the service by chanting the "fathah," or opening chapter of the Koran. His manner of chanting was far from being disagreeable to us; only at times it was so rapid that even the natives must have found difficulty in following, and its effect was certainly less than it would have been had it been done more slowly. This was followed by the singing of some ode, or part of an ode, of which it was impossible for us to understand a single line. At intervals the singing was accompanied by a player on a kind of double reed-pipe, but we were not so favorably impressed with it as with the chanting. In certain states of the mind there is no doubt something pleasant and even touching in the long, trembling, plaintive strains of Oriental music; and it may be fully in harmony with the peculiar spirit of Mohammedanism, and with the pitiful condition of the entire East; but it is too monotonous, too sad, and we feel sure that it could never be adapted to the expression of the varied and complex ideas and sentiments of Occidental nations.

This chanting and singing continued alternatively for about twenty minutes, when all the dervishes arose and placed themselves closely along the railing, but in such a way as constantly to face the platform upon which the sheik remained sitting. The dervish who stood at the head of the line then approached the sheik from the left hand side of the platform, and inclined himself so low that his forehead just touched the carpet; then slowly walking to the opposite side of the platform, all the while keeping his face turned toward the sheik, he there again inclined himself in the same hum-

ble manner. While this one was thus saluting his superior for the second time, the dervish that occupied the second place in the line advanced to the left hand side of the sheik, inclined himself as the first one had done, and then passed similarly to the other side of the sheik, where he again inclined himself. In the same way, while the second dervish made his second salutation, the third of the line advanced, and so on till the whole line was exhausted, each one inclining himself twice, once on either side of the platform, and so that from the first salutation of the first one to the second salutation of the last one, two always inclined themselves at the same time. This ceremony was repeated three times.

Immediately after that slow and, to our ears at least, discordant strains of music again began to be heard. Little by little, however, they became quicker and louder, until it finally became exceedingly unpleasant for us to listen to them. As soon as the first strains were heard the dervishes threw off their upper and heavier garment, and then began their peculiar dance. The scene which they now presented was certainly graceful in many respects, and that it was inspiring to the natives was evident from the radiant faces and profound attention of the regular attendants; to whom, nevertheless, it must have been a very common spectacle.

The dress in which they danced consisted of the ordinary Oriental trousers and a shirt, over which they wore a wide flowing tunic, reaching to the ankles and secured around the waist by a small rope. It is customary, we were told, to put shot into the ends of the ample folds of the tunic so as to make them stand out more advantageously during the dance. All these garments, inclusive of the mantles which had been laid aside for the time, are made of white material. Instead of the ordinary *tarboosh* or turban, they wear high white felt caps of the sugar-loaf shape. All were barefooted.

The faces of the performers were ghastly pale, and during the whole performance we could not once detect in them the faintest trace of any emotion. Each one dances by himself, keeping, however, more or less time with the rest, and holding up his right hand at an angle of about sixty degrees from the head; and the left hand down, at the same angle from the body. This is to symbolize that the blessings which they receive from heaven with one hand, they dispense upon the earth with the other. The dance consists in taking first two steps to the right and then two to the left, the body being slightly inclined in the direction in which the steps are taken. This is repeated two or three times in the same place, after which the dancer takes up another position in the room and passes through the same movements. After he has done this in several parts of the room he finally whirls rapidly around in a circle of not more than two feet in diameter, until his flowing robe stands out like an open umbrella, in which position he maintains himself several minutes. This is the climax of the dance.

At first, while the music is yet slower, and the movements of the dance are more restrained, the sadly pale faces of the dancers, which cast a sort of awe and gloom over the scene, the graceful inclination of their bodies, and the beautifully emblematic position of their hands, render the performance interesting and attractive; but gradually the music becomes louder and quicker and more strident, the dancers quicken their step proportionally,

and finally the sight becomes wild and fantastic beyond description. Can you see any religion such an exercise? the reader may ask. Certainly not, if we judge of it according to the manner in which we are now accustomed to worship God. But dancing has not always been excluded from Divine worship, and if we regard these dervishes in the light of continuors of a practice as old, and older, than ours, we will be inclined to look upon them more charitably.

Unfortunately we could not wait to witness all the ceremonies of the dancing dervishes, or we wished to see their howling brethren well; but we were told that those which we had seen were the principal ones. The mosque, the latter is very similar to the one which we have already described, except that it has a gallery, and that on two of its walls are arms, such as swords, daggers, etc., suspended. According to our guide, the dervishes who worshipped in this mosque belonged to the order of the *Rifa'eeyah*, which explained the presence of arms in their place of worship; but they did not favor us that day with an exhibition of their known skill with them.

We were too late to witness the beginning of the ceremonies; but what we did see sufficed to give us a fair idea of the mode of worship adopted by this order of dervishes. We found them sitting on the floor in the form of a semi-circle, facing their sheik, or leader, who sat within the circle. Most of them were very stout, and of anything but gentle aspect; nearly all had extremely long hair, which is very rarely the case with Orientals. They were variously dressed, and wore no hats of any kind. They had evidently just ceased from some violent exercise, for they looked somewhat tired, and the perspiration still stood upon their foreheads.

A few minutes after our arrival some one began to play upon a tambourine, when the dervishes immediately arose and saluted the sheik, who had also arisen. Then standing, as we had found them sitting, in a semi-circle, they began to incline themselves in unison before their leader, pronouncing as they did so, in a loud voice, the name of God, *Allah*. They thus continued to incline themselves and shout *Allah* for about fifteen minutes, when they took a brief rest. Then commencing again, they quickened the time of their inclinations, ejaculated the name of God in still louder, and especially hoarser voices, and continued to do so until several of them became what they call *melboos*; that is, possessed. These fell flat upon the floor, their mouths were full of foam, and they seemed to have lost all consciousness. To a Mohammedan this is the deepest religious state into which a man can enter, and those who habitually become *melboos* are regarded with special honor.

After this all the dervishes kissed the hand of the sheik, which was a sign that the exercises were terminated. As we rode away, reflecting upon the strange sights which we had just witnessed, we could not help remembering that we had seen persons who were *melboos* in other countries than Egypt; nor could we find fault with these poor dervishes for laying so much stress in their service upon pronouncing the single name of God. We thought that so long as half Christendom insisted upon having four gods, the worship of Mohammedan dervishes had still its *raison d'être*.

of His promises, all the gifts of His Spirit, are at our disposal, if only our hearts are open to receive them in the day of His power. To know and believe the love God hath to us—here in a single sentence is the beginning of Christian life, the history of Christian experience, the fulness of Christian joy.

#### FRESH ASSYRIAN DISCOVERIES.

At a mound called Balawat, situated about fifteen miles to the east of Mossul, nine from Nimroud, and twenty from Khorsabad, most singular Assyrian relics have been found, consisting of two copper monuments on which are represented, by embossment, battle scenes, domestic amusements, and religious ceremonies.

Although these monuments are very much damaged, yet the position in which they were found shows how they originally stood before the place was destroyed. Each had two poles, out of which projected seven arms or scrolls, and on each of these scrolls is beautifully represented the Assyrian mode of going to battle and returning victorious. The king begins before leaving home by offering sacrifices and performing other devotional exercises.

The larger of the two monuments must have stood twenty feet, and each of the seven scrolls projected on either side a little more than six feet, while the smaller one is in every respect half the size of the other. The scrolls of the large monument are divided into two compartments, but those of the small one contain only a single row of figures, which are larger than those represented on the other. Both the poles and the scrolls are merely copper-plating, which had evidently incased wooden supports, the thickness of which can be discerned by the bend of the nails which fastened them together. The copper casing of the poles is covered with fine inscriptions, and each subject on the plates is superscribed; but the whole of the metal is so thickly corroded that it will have to be brought to England before the several inscriptions can be read or copied correctly.

At the same mound of Balawat a marble coffin was discovered in what is considered a small Assyrian temple, inside of which were found deposited two marble tablets covered with inscription, while on the marble altar, and at the back of the room, two other tablets were found in a dilapidated state, as it appears that the temple was destroyed by fire, and these tablets, not having been protected like those found in the coffin, were very much burnt. The difficulty which Mr. Rassam had to contend against in carrying on his researches at Balawat was immense, because the mound was covered with graves belonging to the different villages around it, and it was, therefore, not an easy matter to prevail upon the natives to let him dig a few trenches there.

At Kouyunjik (or City of Nineveh) Mr. Rassam has found a round clay cylinder divided into ten compartments, built in a wall in the palace of Assur-Bani-Pal, containing nearly 1,300 lines of very fine inscription. It is worthy of remark that Mr. Rassam happened to find this valuable Assyrian historical record within five feet of the first chamber he discovered twenty-four years ago in the palace of Assur-Bani-Pal, representing the lion hunt, the sculptures of which are to be seen in the basement room of the Assyrian collection in the British Museum, though other explorers had excavated about that spot on sev-

eral occasions after him. It was by a mere chance that he came upon this rare object, because, generally speaking, the solid brick walls are very seldom touched by Assyrian investigators; but Mr. Rassam, having found lately some Assyrian antiquities buried in different walls, he was determined to examine every nook and corner near the library of Assur-Bani-Pal; hence his reward.

At Nimroud Mr. Rassam has been discovering what is supposed to be the site of a great Assyrian temple, which may belong to the same edifice that was discovered by Mr. Layard near the pyramid or tower, as it is a short distance from it; but this building had been so much destroyed that very few objects in it have been found entire. Numerous fragments of inscribed marble and clay tablets, and pillars of different shapes and sizes, have been found scattered all over the place. There has also been found a large quantity of enamelled tiles and knobs, all broken to pieces, which show that the enemy who destroyed the place had been determined not to leave one stone upon another; because, with the exception of the marble altar and four marble seats, everything had been broken to pieces, and the place was left an utter ruin. Both at Balawat and at Nimroud the altars are ascended by the same kind of steps, built of burnt bricks, and before each there is a marble basin, as if to receive the blood of the sacrifice or some other matter. The tiles and knobs, which are prettily enamelled in colors, are supposed to have belonged to the ceiling of the old building.—*London Athenaeum.*

#### PERSONAL CONSECRATION.

The growing impression among evangelical Christians seems to be that less reliance must be placed upon any modern patent or sensational measures to awaken general attention to religious subjects, and that a deeper personal consecration must be secured among Christian disciples. We must work more earnestly and constantly the divinely-established means of evangelization, and with daily devotion must seize our opportunities for personal labor among our fellow-men. We must have a warm, holy, well-instructed Church home; we must have a sound, impressive, scriptural ministry; and we must work outward, in every direction, from this Church centre. Then our work, although not attended with so great demonstration will be all the more permanent. The masses cannot be reached by simply building meeting-houses among them, but they can be approached by consistent, active, and holy Christian men and women. But the great want of the hour is warm, loving, working, and consecrated Church centres, from which shall constantly go out earnest and effective influences. Work the varied Church appliances up to their full power, then a pure Church will confront a gainsaying world, an active Church will constantly disciple the world, and a holy Church will illustrate the peace and joy of the Gospel of Jesus Christ to the world.—*Zion's Herald.*

By bruising is not meant those that are brought low only by crosses, but such as by them are brought to see their sin, which bruises most of all. When conscience is under the guilt of sin, then every judgment brings a report of God's anger to the soul, and all less troubles run into this great trouble of conscience for sin.

## CHILDREN'S DEPARTMENT.

## SUNDAY EVENINGS WITH THE CHILDREN.

## Twenty-second Evening.

Have you not sometimes wished it were possible to see some of the wonderful scenes described in the Bible just as they really happened—as you would have seen them if you had been alive then, and had been there? If this were possible, which would you choose to see? For instance, which of these two would you have better liked to witness—the giving of the Law at Mount Sinai, or the preaching of our Saviour's Sermon on the Mount? Certainly they are wonderfully different. Try, first, to picture to yourself that terrible mountain of Sinai, with its top wrapped in black thunder-clouds, and its steep rugged sides rising above the grassy desert plain like huge ramparts and towers. If any one drew near enough to it rocky foot to touch it, he must die. From the midst of the clouds a mighty column of flame shoots up into the sky, as if the whole mountain were one enormous furnace. Lightnings flash and thunders roar. Louder still peals the sound of the trumpet, "waxing louder and louder"—as though all the trumpets of the world joined in one blast. And then, when the trumpet and the thunders cease, comes that yet more awful Voice, at which every one in the great host of Israel trembles, which says, "I am the Lord thy God." "And so terrible was the sight, that Moses said, 'I exceedingly fear and quake.'"

Now think of the other picture. Here, instead of the stern, desolate mountains of Horeb, are the green hills of Galilee, looking down upon the blue lake. All seems full of peace and gentleness. Beneath the calm bright Summer sky the birds are singing and hopping among the bushes. Lilies bloom on the green turf. Instead of hundreds of thousands of warriors, with their princes and captains, here are a few disciples, with hardly a rabbi or a rich man among them, and a crowd, mostly of poor and rather rough people, who have followed them up the mountain side, in quest of Jesus. And here is Jesus, sitting in their midst, speaking, in a voice of gentle majesty, words that seem to drop as the rain and distil as the dew. It was death to touch Mount Sinai; it is life and healing to touch even the hem of the garment of Jesus.

St. Paul tells us that though the giving of the Law was so glorious, yet the preaching of the Gospel is more glorious. And if I might have my choice, I would rather have stood with Peter and John when the Lord was preaching His sermon on the mount, than with Moses and his Israelites before Mount Sinai. Do you ask why? For many reasons, some of which you may understand better when you are older. But especially for these two. First, because the Law of the Ten Commandments—except the command about the Sabbath, and the commandment with promise—tells us what we must not do; but the Lord Jesus tells us what we are to do. And, secondly, because if you had listened to the Law from Sinai, you might have felt how sinful and weak you were, but would have gained no strength to keep the Law; but if you had come as a true disciple to the Lord Jesus, He would have taught you how to obey His commands. The Law is like a

path or road, with a wall on either side to keep you from wandering out of the way. But neither the road nor the walls can give you strength if you are weary, or courage if you are afraid, to go one step forward. But the Lord Jesus is like a guide who takes your hand in His and leads you; in whose company you fear no danger, and who will even carry you over the very rough places. "Without Me," He says, "ye can do nothing."

Does the Sermon on the Mount, then, give us an easier law to obey than the Ten Commandments? Is the law of Jesus less strict and holy and difficult to keep than the law of Moses? No! Quite the reverse. And this is just what I want you to take special notice of. What is the law which our Saviour lays down for us in His Sermon-on-the-Mount? It is this: "Be ye perfect, even as your Father in heaven is perfect."

Now, then, you see, comes this very puzzling question: How could our Lord Jesus give us a command which He knew we could not fulfil?

Well, let us see if we can find an answer to this question; not I by myself, but you and I together. Suppose you are going to learn archery. A bow and some arrows are given you; you are shown how to hold the bow and fit the arrow on the string; and you are set at a proper distance in front of the target, which has black and red rings painted on it, and a small circle of gold in the middle. You have to hit the target. But you can't. Your first arrow goes only half-way. Several others fall short. Then you pull the string with might and main, and, lo! your arrow goes clean over the target. Some fall on the right hand, some on the left. At last, to your great joy, one arrow sticks in the edge of the target. Then some one who is a perfect archer takes your bow, and sends an arrow in a moment right into the centre of the gold. "There," he says, "that is what you have to do." "But I can't! I can't even hit the target once in fifty shots; how much less can I hit the gold centre of it!" "Never mind," your teacher says. "I know you cannot do it yet; but that is what you must aim at. You must never be contented as long as you miss the mark, and you will never be a perfect archer till you can put your arrow into the gold at every shot."

He would be a very bad teacher if he were to tell you that it is no matter whether you hit the mark or no; or that it is no use to try, because you cannot succeed; or if he let you walk up to the target and stick your arrow into it with your hand. That you find it so hard, nay, impossible, is the very reason for persevering till you find it easy.

Now I think you can see the meaning of this. The Lord Jesus cannot set up any easier mark than this: "Be perfect, as your Father who is in heaven is perfect." God desires His children to be not only a little like Him, but to bear His perfect likeness. Jesus Christ was perfectly like God, that is, in what we call *character*: goodness, holiness, truth, patience, justice, and love. "He that hath seen Me," He says, "hath seen the Father." And His disciples are to be like Him. Most of us are very poor imitations. The best Christians are but imperfect copies. But He will not have us content with anything short of perfection. Often though we may miss the mark, we must go on aiming at it. And the best is, He is always at our side, to help us if we ask Him.

Shall we ever get our arrow into the gold? Shall we ever be perfect? Yes; if we are His. "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

## A DAY IN THE EARTH'S HISTORY.

BY LEE ROUSSEAU.

The Earth went rolling along one day,  
At quite a brisk pace for a fourth-rate planet,  
Wherewh we think of the load she carried and rolled,  
The quarries of rock, and the mountains of  
granite.

Now the Earth was tired and fretted this day,  
And she said, in a tone of deep aggravation,  
"I am driven to death by this tyrannous Sun,  
And his pitiless laws they call gravitation."

She spitefully looked at the Sun as she spoke,  
Contrasting with his her miserable lot,  
Till, whirling along, unheeding the stumps,  
She bumped against something, she didn't  
know what.  
But it caused her to start, and quiver, and  
quake,

And she pelted the air with a shower of stones,  
And even when steady, and over her fright,  
She grumbled and groaned in low sullen tones.

The Clouds were not far, and seeing her mood,  
Collected themselves about her in baste,  
And, filling their pails from the ocean below,  
Endeavored to soothe by bathing her face.  
But she would not be pleased by this delicate  
thought,

And shook off the drops with an air of disgust.  
"Your intentions are good," she disdainfully  
said,  
"But I don't see that mud is much better than  
dust!"

Just then, in her pet, as ill luck would have it,  
The silvery Moon rolled over her path,  
And straightway she turned on the peaceable  
orb,

And vented her spleen in a volley of wratt.  
"You contemptible thing!" she angrily cried,  
"Eternally tracking my steps like a spy;  
The smallest, most useless of planets that move,  
I wonder you dare show your face in the sky!"

"I know I am small," said the unruffled Moon,  
"But I scarcely deserve a greeting so rough;  
And perhaps you will learn in your journey,  
dame Earth,

That the smallest of things are oft big enough."  
The planets rolled on, but sudden and chill,  
Fell a blight, as though death his work had  
begun,

On the Earth, who with fear and terror looked  
up,  
And there stood the Moon between her and the  
Sun.

"Begone, you rude jade!" cried the shivering  
Earth,  
While her fury and rage rose higher and  
higher,

"Have you never been taught not to stand in  
the light,

And never to pass between one and the fire?  
Don't you see I am freezing, and all in the dark,  
While waiting for you on your pathway to  
crawl?"

"Ha, ha!" laughed the Moon, "and what does  
it matter;  
I am not worth a thought, I am so very small."

"Dear Moon," cried the Earth in a tremulous  
voice,

"I pray you move on, nor my pleading  
desire,

And believe when I spoke of your stature just  
now,

I could not see plain, with the Sun in my  
eyes!"

"Well, perhaps that is true," said the good-  
natured Moon,  
Gracefully turning and moving aside;

"But henceforth remember, there is nothing so  
small

That has not some power to humble our pride."

## LITTLE AND BIG.

Two little persons, one in a pink calico dress and a white sun-bonnet, and the other the freshest of brown linen blouses and knee pantaloons, crawled through a hole in the fence, and came slowly sauntering down the meadow path.

"Those children," said a very wise old gentleman grasshopper to his youngest son, whom he had been putting through a severe lesson



GOING ON AN ERRAND.

chirping all the morning, "those children have been sent on an errand; I'm sure of it."

Said the son, who was glad enough to interrupt the lesson, for his throat was tired of chirps, and his legs ached to do a little hopping, "Why, that little girl and boy cannot be going to do anything, even an errand, for anybody. See, they are not hurrying at all."

"When, my son," the father grasshopper went on, "when you are old enough to be wise you will understand more about those queer creatures that have only two legs to hop with, who are called men, women, and children; but you can never hope to understand why it is that the two-legged small ones—children they are called—always run faster than we can hop to play, and drag one foot slowly after the other, as those children are doing now, when they are sent on errands. Even the oldest crow of all, who lives in the pine-tree by the river, does not know the reason. But this is interrupting our lesson. Again, chirp, chirp, c-h-i-r-p!"

But the daisies, clover, and buttercups had no family cares on their hands or promising grasshopper voices to train, so they all watched the two children as they crawled across the meadow, standing on tip-toe to catch what they said.

"It's mean—it's just as mean, when I wanted to finish my house this morning—that we've got to go clear all the way to Aunt Sarah's for those eggs! I guess mother wouldn't like it, or father either, if they had to go away over here if they didn't want to."

"If we were grown up," the little girl took up the strain, "if we were only grown up and mamma was little, some day, when she was making dolls' clothes, I'd call her right away and tell her to go over to Aunt Sarah's, and keep hold of your hand all the way, and be sure not to stop to play; and then she'd see how she liked it."

"Oh!" said all the daisies and buttercups, and shook their heads at one another; while "Take care, take care," a robin sang to the

children from a tree-top near the meadow path; but they never heard him at all, and went on with their little growl.

"I'd like to be grown up right straight off, wouldn't you, Tommy?" Nannie went on. "We could have ever so much better times, and do just what we wanted to—eat all the cherries and raspberries that we wanted to, sit up just as late as we pleased, and never, never do any errands. Let's wish we were grown up, right here in the meadow, just as hard as we can, and see if anything will happen."

So, in spite of the robin's warning, and he sang it just as loud as he could sing, "Take care, take care," the children wished that they could be grown up right away, and then waited to see what would happen.

Nothing did happen then, for the fairy who lived in the meadow was not at home, but off for a ride on a meadow-lark's back, with her petticoats tucked up snugly around her feet, her bonnet ribbons pinned down to keep them from flying, and her reins of horse-hair held carefully, one in each hand. But you may be very sure every one told her about it just as soon as ever she got home, which was not very long after the children had made up their minds that nothing was going to happen, and had gone on their grumbling and growling way to their Aunt Sarah's.

Every one that lived in the meadows—the flowers, the leaves, and grasshoppers, even an old bull-frog, who lived all alone by himself in a little pond at the bottom of the field—told the fairy all about the children, what they had said, and what they had wished for, except the robin, who was an easy-going, friendly bird, who never liked to get young people into trouble.

"They want to be grown-up people right away, do they?" the fairy said gravely, shaking her head. "Well, we'll see about it."

How the flowers shivered and looked at one another when the fairy said this; for well they knew that something very serious was sure to follow the "We'll see about it."

By and by, when the sun had climbed higher in the sky, and the shadows grown shorter on the grass, the little pink girl and the brown linen boy came back again, walking, if it was a possible thing, more slowly than ever, and carrying between them a covered basket.

The fairy was waiting for them among the clover blossoms, with a very serious look on her pretty face. They did not see her, for she was so small, and her dress so exactly the color of the clover leaves. But she gave them each a tap with her little wand as they passed, and Tommy, yawning a very wide and long yawn, put the basket carefully down on the grass at the foot of a great oak-tree and threw himself down on the ground, while Nannie sat down beside him.

"I'm tired," Tommy said, winking long winks whenever the fairy tapped him; "let's sit here a little while and rest. Listen! What are those birds saying?"

For a flock of brown birds were flying overhead, above the tree-tops, and as they flew

they sang: "Little or big, Little or big. Grown up. Take care!" and as they sailed out of sight in the soft Summer sky, "Little or big," they began again.

Before Tommy had time to wonder how it was that he could understand what the birds were saying, a queer feeling made him look down. His striped legs, which had looked so short stretched out on the grass, were certainly growing longer and longer, while the knee pantaloons took a jump from his knees down after his feet, which they reached in less than no time at all, and before Tommy had time to take more than two winks they had grown to the proper size for a tall man; and there they were—long legs and long pantaloons, finished off by a pair of heavy boots instead of the low shoes that *little* Tommy had worn. The blouse had vanished after the slippers, he found, and Tommy was in his blue-checked shirt-sleeves, with a broad-brimmed hat, like an umbrella, to keep off the sun; and, yes, truly, papa's own curly brown beard on his chin. What could a boy ask for more?

Tommy was perfectly happy when he looked himself all over; and then, just as he was going to say something to Nannie about his being grown up, he gave a little jump to find her grown up, too, looking very much as their mother always did of a morning, with her long hair screwed up in a tight bunch, and a long dress spreading down over her feet.

When they had wondered and laughed, and wondered again how it had all happened, Tommy proposed that they should go home and see what had happened there. "For," said he, "you look just like mamma, and you've got her dress on. Perhaps mamma's a little girl; let's go home and see."

So they jumped up. Jumped, did I say? No, they scrambled up; for Tommy found that somehow his long legs felt much heavier than his short ones had done, and that he needed both his hands to help him in getting up slowly, instead of the skip and the bounce he was in the habit of taking to get on his



THEY GROW TO BE MAN AND WOMAN.

feet. And as for Nannie, her long dress was very much in her way, caught in all the bushes as it trailed on the ground after her, and tore a great piece out of itself when she forgot to hold it up in getting over the fence; for there was no crawling through it for such large people.

Sure enough, in the garden a little girl in pink calico and a boy in knee pantaloons were

running, shouting, and playing with Bruno, the dog, and Bluebell and Flossy, the kittens, and having such a good time that Tommy, when the two children called out, "Papa, papa, come and play with us!" though he thought it seemed very funny indeed to be called papa, and could hardly keep from laughing about it, raced off to join them. But it was only a very few moments, he found, before he began to get very tired and warm; there was no skipping and dancing for him with such long, heavy legs. So he was glad enough to fan himself with his broad straw hat and sit down on the bench under the tree by the side of Mamma Nannie, who, when the baby had called her "mamma," and had held out his hands to be taken, had lifted him on her lap and was trying to trot him as she had often seen her mother do, but was only succeeding in bouncing him up and down so very hard that the poor little fellow's four teeth rattled together, and he could only cry for her to stop shaking him, while poor Nannie, her face getting very red and her knees very tired, because she did not at all understand what was wrong in her baby tending, bounced and bounced, on trying to quiet him.

(To be continued.)

#### A MOOSE STORY.

Once there was a Moose. He lived with Mrs. Moose, and two funny little crosspatch Mooses, in a very cool and romantic arbor up in the pine woods.

Now this is a queer thing enough, I consider. You know that when you see a lot of "gooses" together, you always call them geese; but it would not answer at all to say that these little crosspatches were "meese," so we shall have to name them Jack and Tom. If you have any idea where Moosehead Lake is, you will know where those tall pine-trees grew under which Papa Moose had settled down to chew birch-bark and drink cold water, while Mamma Moose scolded Jack and Tom five times a day. As for those young gentlemen, they scrambled about in the bushes and thought that Mamma Moose was extremely cross, for they "never could have any fun at all."

As for the blue and pink spots on the map where the rest of us live, they knew nothing whatever about them; their world was an immense pine forest, where delicious crisp twigs were always waiting to be snapped off for dinner, and in damp shaded spots the moss was actually crowded with dear little red berries for dessert.

If you had given Jack a bowl of crackers and milk, he would have thought it a most disagreeable mess; and indeed he preferred his juicy bark to all the dainties one could possibly imagine.

Now I suppose you school children will say that Jack and Tom had no lessons to learn, and must have enjoyed themselves hugely, with nothing to do but play; but you are entirely mistaken.

Papa Moose used to make them sweep off all the old branches left after dinner every single day, and then after that they had to go out with their birch-bark mugs and pick berries for Mamma Moose, who was growing old and rather stout, and could not bear to stoop so low. So that really they were very busy, and often felt that no little Mooses in Maine had so hard a time, especially when they had been playing too hard and had broken off their horns. That is as bad as if you should

tear your clothes, you know, and of course then Mamma Moose could not stand it any longer, so straight to bed they must go. Well, it would be altogether too early for sleepiness, and they would hear the squirrels who lived next door gossiping about those naughty little Mooses. Then the Loon, who was flying above the island where Papa Moose always went to bathe, would laugh loudly, as if he was glad to have a little peace now, and then Jack would nudge Tom under their fine bough bedquilt; so first one little hoof would peep out, then another, and while good Mamma Moose took her peaceful afternoon nap, these bad children were racing up and down by the lake, getting as dirty and tired as if they were two very small boys making mud pies in somebody's back-yard. Then, when real bedtime came at last, Papa Moose would go to the trunk of an old pine, where he always kept a very long rod, and shaking it all about in the air, he would indignantly tell those bad little sons of his that "next time they would see!"

But one day Jack got tired of everything; he ate more birch-bark than was good for him, and then said that it was tough and bitter, and unless he could have better than that, he didn't want any. I suppose that you have never heard any small boy talk in that way about his supper?

He tried to drink some water out of his birch mug, but Tom contrived to hit his hoof just as he was taking it up, and so all the water was spilled. He immediately gave Tom a fine poke with his horn, which sent that young man roaring through the bushes, to find Mamma Moose and "tell"; a thing which children never dream of doing, you know. And then this cross little Jack started for the lake to get some fresh water. But it was high noon, and the water was disagreeably warm. Se he stamped his hoof in great disgust, and then suddenly remembered a dear little spring, where Papa Moose sometimes took them all on pleasant Sundays, if they had been good all the week. But Papa Moose did not want them to go so far by themselves, so he had often told them not on any account to go farther than the lake shore when alone.

Jack was so cross and sulky, however, that he did not care; in fact it was decidedly pleasant just then to do something that he had no manner of business to, and he went down the path towards this lovely spring as fast as his little hoofs could carry him. And first he came to the oak-tree in which Mrs. Gray Squirrel lived. She had a very small opinion of the way in which Jack and Tom behaved, and often said, with great decision, that if they were her little gray sons now, they would find themselves in a very different nest, she would warrant them. They thought so, too, and usually kept out of her way, but to-day it happened that she was arranging her china closet, and poor Jack put his clumsy hoof right into the middle of her prettiest acorn cup and saucer as he hurried by.

"You horrid little Moose!" she said after she had examined her dainty cup, all crushed out of shape. "It serves you just right to let you go to the spring and get lost in the bogs. You'll see!"

"I sha'n't see you, anyway," said naughty Jack; and he left poor Mrs. Squirrel fretting over her lovely set of china, spoiled by that reckless little hoof. So then he came to the clump of bulrushes, where lived the big Bull-frog. That stout old gentleman was taking his afternoon nap; and it made him so cross

to hear all this rush and clatter, at a time when well-disposed beasts should all be at home and in bed, that he growled out the most savage warning imaginable.

"If you go to that spring and get lost in the bogs, you'll see!"

"I see now," said bad Jack; and he shook the bulrushes so hard with his horn that this old gentleman dropped into the water, *splash!* The waves rippled out to the island, and that tiresome Loon yelled, "*You'll see!*" Then all the rocks echoed it back, and a surly young Water-snake stuck his head out of the moss and hissed with all his might. This frightened Jack well, as you may suppose, and he dropped his birch mug and ran off as hard as he could go. Over the rocks, and in and out through clumps of bushes, how he *did* run! He heard the Loon laughing again, and Mrs. Squirrel was calling out to the Frog that her grandmother's beautiful cup was all in pieces—a real heirloom, too! So the Frog gruffly replied that he should presently step up to Moose's, and tell Papa Moose that the neighbors really couldn't and wouldn't stand this sort of thing any longer. And then he had gone so far that he could not hear any more; and what was more, he had lost his way, for the spring was nowhere in sight. He surely had never seen before that old pine-tree, with such crooked branches; and what should he do? It was growing late too; for the Crickets had all stopped singing, and somewhere in the woods an Owl was stirring about and making most unearthly noises. Jack's eyes were big and frightened enough as he looked about him, and tried to remember which way to go.

And all this while Mamma Moose was fretting and crying at home, while Papa Moose and Tom were looking round the rocks and behind every tree for this extremely naughty Jack.

Well, it was dark, and then, after a while, the softest white light began to shine here and there, and Jack knew the moon was up; still he was vainly trotting about, and trying to find his way either to the spring or home to the dear pine arbor. But, at last, when he was tired and sorry enough, he saw a big rock; and if it wasn't that same fern-covered cliff from which the tinkling spring ran down the valley! For when he came near he heard a little musical splash, and there was the cool dark pool in the moonlight. So this dirty, tired little Jack lay down close to the high rock, to rest until daylight, when he was certain that he could easily find his way home. And in two minutes more he was fast asleep, while the Owl called out to him, "*You'll see!*"

All this time Papa Moose and Tom were running and scolding. So, first, they met Mrs. Squirrel, and poor Papa Moose had to promise her that he would pay for her broken cup and saucer before he could stir one step farther. Then the big Frog very angrily explained that he had been made game of, and that he would soon find out what the Maine law was good for, if respectable inhabitants could not be protected in their water privileges. And Papa Moose solemnly assured him that no little Moose of his should come that way again. Before the Snake could wake up and tell his story they picked up Jack's mug and followed in his path through the bushes. Where he had broken down the boughs and stepped in muddy spots, they trotted after; and by and by they heard that fussy old owl cry out, "*You'll see!*"

And they *did* see—a funny bundle of wet brown fur, with two short horns and four frightfully dirty hoofs, close to the spring.

o Papa Moose wiped his dim spectacles with great relief in his mind, and Tom jumped for joy, and ate up a whole spice-bush immediately. Whereupon Jack woke up and saw that he was safe with his own family.

Do you think, after he got back that night, and Mamma Moose told him how badly she had felt all those long hours, that he would dare to run away again in so naughty a fashion?

Not he! He just hugged dear Mamma Moose as hard as ever he could, and from that day to this has been the best of little Mooses. His mug is always full of berries, and daily, after dinner, he sweeps away the old boughs in the most careful manner. Papa Moose never feels obliged to shake his long rod at him any more, nor does this nice little Moose ever have to go away from the table to wash his dirty hoofs, a thing which did occasionally happen before.

Don't you wish you were acquainted with him?

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#### FOR BIBLE CLASSES.

#### SCHOLARS' LESSON PAPER.

Fourth Sunday after Trinity.

JULY 14TH, 1878.

Second Evening Lesson—Titus ii., and iii. verse 10.

- I. When was this written?
- II. Whence was it sent?
- III. Where was Titus?
- IV. Who was Titus?
- V. What was the purpose of the Epistle?
- VI. Who are meant by the aged men?
- VII. Who are the aged women?
- VIII. What is shown by verse 4?
- IX. What is meant by "a pattern of good works"?
- X. What is meant by "he that is of the contrary part"?

#### HELPS TO TEACHERS.

**Question First.**—The Epistle to Titus was probably written about the same date as the first Epistle to Timothy. It is evident from the last chapter, verse 12, that it was written before St. Paul's arrival at Rome for the last time, and therefore before the second Epistle to Timothy. Its similarity in many respects to the Epistle just alluded to shows that it was written about the same time. Expressions are used which are the same as in the other.

**Question Second.**—There is no reason to doubt the note at the end that this was written from Nicopolis in Macedonia. St. Paul speaks, just before, of his wintering there. Nicopolis was on the route to Rome.

**Question Third.**—Titus was evidently at this time in Crete (see verse 5, chapter i); but it is doubtful if the system of a resident episcopate had been fully developed at this time. The change from the wandering, ever changing apostolate is just beginning to show itself. When St. John wrote the Book of Revelation the Churches had their "angels." It is manifest, however, beyond any question, that there were from the beginning officers in the Church inferior to the presbyters. (See verse 5 as a proof.) The elders are to be ordained in every city, and to be resident there. The appointed of the Apostles, like Titus, are to go from city to city, ordaining and setting in order.

**Question Fourth.**—Titus, according to the Epistle to the Galatians (ii., verse 3), was a Greek, clearly of Gentile descent. He was not unlikely a native of Crete or Cyprus, as he is associated with Barnabas and Paul in the journey to Jerusalem, spoken of in Galatians. He was unquestionably the first Bishop of Crete, and this Epistle is a pastoral charge to him, directing him what to do, as a governing officer having oversight and authority over the other clergy.

**Question Fifth.**—The purpose of this Epistle is to direct Titus in the exercise of a government which is manifestly not less than apostolic. He is personally to be a father to the whole island of Crete, wherein were many cities and many clergy. He is warned to take note of the character of the islanders in general, as one who is to deal with them at large. He is admonished concerning classes of people in such wise as only a general oversight can satisfy. Had he been one of a class of equal officials, a presbyter among presbyters, these would have been assured by some notice of this relation to his equals, or he would have been addressed only in company with others. The personal form of the letter excludes every other theory than that of apostolic succession.

**Question Sixth.**—There was probably a division, more or less recognized, in the Church between the young and the aged. That is to say, on reaching a certain term of years a person passed into the ranks of the latter, just as soldiers serving a certain time become veterans. This makes it possible to address "old" and "young" as classes, and to prescribe the conduct of each. These were not an order like the presbyters, but a class. Undoubtedly they possessed a certain influence of example. Age was always in the Orient a badge of dignity, and gave a claim to respect.

**Question Seventh.**—The aged women are in the same position. They are not to be confounded with the "widows" as an order, but represent a class. It is very likely that there is something here referring to the peculiar constitution of social life in Crete. It will be noted that this Epistle principally concerns a practical life, and does not dwell on questions of doctrine.

**Question Eighth.**—It is probable that the Church in Crete was very largely Gentile. The passage in chapter i. (vs. 10-12) shows, indeed, that there was a Jewish element in the Church; but the main bulk of it must have been Greek. Here, by directions for female conduct, there is shown what was the fact as known from other sources, that the Greek women of that time were frivolous, light-minded, and careless of conduct. The stress is laid upon domestic virtues; and when St. Paul lays stress upon a thing, it is usually the thing which is most needed. It is only necessary to take the opposites of the things here commanded, in order to judge what the Cretan women of the time were.

**Question Ninth.**—Good work is here equivalent to "good conduct," and does not mean technically any set of duties, as the phrase is now understood.

**Question Tenth.**—"He that is of the contrary part," signifies any one of the accusers of the Church, the adversaries of the period. These

were of two sorts. On the part of the Gentiles they were the philosophers who found their following diminished by the spread of the Church, and the ministers of luxury and pleasure, who found Christianity a hindrance to their trade. On the part of the Jews they were the adherents of the Old Law, who resisted the preaching of Messiah as come as a blasphemy. These last were the more bitter adversaries.

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Board, Washing, and Tuition Fees, including the whole course of English, the Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical attendance, and Medicine, \$350 per annum.

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## At Garden City, N. Y.

The next year will begin on the 11th of September, 1878. Examinations for entrance will be held on the 9th and 10th. New pupils must present themselves on the 9th. For further information, and for Circulars, address,

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(Until Sept. 10th at Glen Cove, N. Y.)

## CHRIST CHURCH SEMINARY,

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MISS HELEN L. TOTTEN, Principal.

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Mrs. Johnson was formerly Miss C. G. Robertson, of the Misses Robertson's School.

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Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada, and the Bishop of Huron. Tuition in all branches except Music and Drawing, with Board and Washing, \$250 per annum. Pupils coming under twelve, \$200 per annum for the entire course. Military discipline and drill. Inexpensive uniform. Address, Rev. H. F. DARNELL, D.D., Principal, London, Ontario.

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REFERENCES: The Bishops and Clergy of Virginia and West Virginia.

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GOLDEN HILL SEMINARY FOR YOUNG LADIES,  
BRIDGEPORT, CONN.

Address Miss EMILY NELSON.

## GROVE HALL, NEW HAVEN, CONN.

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## R EFERENCES:

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